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A  
NEW VOYAGE  
TO  
ITALY.

WITH  
Curious OBSERVATIONS on several  
Other Countries :

A S  
GERMANY; SWITZERLAND;  
SAVOY; GENEVA; FLANDERS;  
and HOLLAND :

TOGETHER  
With Useful INSTRUCTIONS for those  
who shall travel thither.

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In Two VOLUMES.

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The FIFTH EDITION, with large Additions throughout  
the Whole, and adorned with several new Figures.

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VOL. II. PART I.

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*Dicitur & nostros cantare Britannia Versus.*  
Martial. Lib. XI. Epigr. iv.

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L O N D O N :

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J. and R. TONSON. MDCCXXXIX.



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A NEW  
VOYAGE  
TO  
ITALY.

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VOL. II. PART I.

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To D. W. Esq;

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LETTER XXV.

S I R,

THE City of *Rome* has been so often *ROME*, call'd  
describ'd by Persons who had all the *The Holy*.  
Opportunities and Qualifications that  
were necessary to fit them for so vast an Un-  
dertaking, that I will not pretend to give you  
a particular Account of all that I observed in  
it, but only endeavour to represent to you a ge-  
neral Idea of that famous City, and afterwards  
proceed to communicate to you some particular  
Observations. I will entertain you with nothing  
but what is either new or little known, unless  
when I am obliged to resolve your Doubts, or

Vol. II.

B

answer

answer your Questions. We see every Day a Number of Things which have no Coherence, nor any other Relation than that of the Neighbourhood of the Places where we find them; so that you must not expect any methodical Connexion or Conformity of Matter in those Observations which I promised to impart to you.

You are not ignorant that *Rome*, which had so small Beginnings, and increased by little and little, was heretofore known by the Name of *Septicollis*, or the City on seven Hills, before the Reign of *Servius Tullius*, under whom it had no larger an Extent. But since that Time, it has been much enlarged; and at present contains \* twelve of those Hillocks or Rising-Grounds.

\* Monte Capitolino, Palatino, Aventino, Celio, Æsquilino, Quirinale, Monte Cavallo, Janicolo, Pincio, Vaticano, Citorio, and Giordano.

*VOPISCUS*, who lived under the Reign of *Dioclesian*, asserts very positively, that the Walls with which *Rome* was enclosed by *Aurelianus*, were fifty Miles in Compass: But whether that Author has been ill informed, or that Passage taken out of his Book has been falsified by the Transcribers, the Matter of Fact he relates is absolutely false; for 'tis notorious, and plainly demonstrated that the present Walls are the same that *Aurelian* caused to be built; and tho' the modern Antiquaries even the *Romans*, as among the Rest the curious and learned *F. Nardinus*, magnify those Walls as much as they can, by measuring, contrary to all † Reason, all the Angles, Turnings, and Windings; yet, they do not make in all above Thirteen little Miles, in the Circuit they describe after that Manner. And I look upon it as a certain Matter of Fact,

† See Vol. I. Letter XVI. Pag. 233. in the Margin, and observe that the Miles in *Italy*

are a fifth Part shorter than those in *England*. The Difference is of Forty eight to sixty. Besides the Miles round *Rome*, are but Half-Miles of *Piedmont*.

even

even grounded on some Experience; that if it was possible to draw a Circle round about *Rome*, with a Pair of Compasses, after such a Manner, that all the Walls might be comprised in that Circumference, one might be able to take a Tour round the City in that Way, in two Hours Time, without making any great Haste. This, ingenuously speaking, is the Bigness of *Rome*: I say of *Rome* in the greatest Extent it ever had; without mentioning the Suburbs that surrounded it.

*JUSTUS Lipsius, Isaac Vassius*, and other modern Authors, all Idolaters of their Antiquity, always ready to exaggerate Things, whether like People wilfully blind, or in a Fit of a Delirium occasioned by their ridiculous \* *Palæomania* : \* *Παλαιομανία*. These Men, I say, have written such absurd Things concerning the Bigness of *Rome*, under the first *Cæsars*, that to refute their unwarrantable Assertions, it would be sufficient only to expose their own Words to the Reader's Eyes, with giving to the most ignorant of 'em, some Advice to consider their Expressions with Attention. But I won't lose Time, either in transcribing such Discourses, or disputing against such Notions; for indeed, Assertions of that Nature never ought to deserve any Thing but Contempt, were we not oblig'd to take some Care of Posterity; which finds it self mightily perplexed, with Fables that it meets and cannot discern, in Authors of Reputation. What Troubles, and what Misfortunes have not occasioned us a thousand despicable Ideas, and fabulous Discourses, with which the Works of certain most famous Writers of Antiquity are full; and which so many Doctors, too easie or too credulous, in all Sects, quote and esteem as so many Oracles.

THERE is not above a third Part of the Ex-

tent of *Rome*, within the Walls, now inhabited ; the other two Thirds, on the East and South, being filled with Gardens and Ruins : So that if during the Splendor of ancient *Rome*, *Propertius* had Reason to say,

*Hoc quodcunq; vides, Hospes, quàm maxima Roma est,  
Ante Phrygem Æneam, Collis & Herba fuit:  
Atque ubi navali stant Sacra Palatia Phæbo,  
Evandri profugæ procubuere boves.*

WE may now use the Words of another Poet, concerning the present Condition of that City.

*Hæc, dum viva, sibi septem circumdedit Arces;  
Mortua nunc, septem contegitur Tumulis.*

THE Houses are for the most Part built of Brick, plaistered and whited over on the Outside. The Roofs are ridged, but the Angle at the Top is very obtuse, and many of them are as we say in *France*, *à la Mansarde*. Neither the Houses nor Streets are regularly beautiful, but on the contrary ; and the Pavements are neither large nor neat. I shall have Occasion hereafter to speak of some of the most remarkable Buildings.

WHICH Way soever you come to *Rome*, you still perceive *St Peter's Cupulo* ; which appears above all the Spires and the Tops of the highest Structures in the City.

\* *Insula Tiberina olim excrevisse dicitur ex segetibus Tarquinii Superbi, in alveum fluvii conjectis.*

*J. J. Boiss. See Tit. Livii*

41.

THE *Tiber* makes a little \* *Island* in the City, and the Course of that River is from the North to the South. That Part of the City which stands on its right Bank, is not above a fifth or sixth Part of the other ; it is called *Trastevere*.

THE first and general Prospect of *Rome* does not present any very surprizing Beauties to the Beholder ; especially if he has already seen several other

other large and fine Cities; but the longer he \* Grata Ro-  
 stays in it, \* far the more Discoveries of Things ma tam sapi-  
 doth he make, that deserve to be considered. entibus quam  
 You meet frequently with † some Remainers of fine amore  
 its ancient Grandour, that that haughty Mistress esse nullo  
 of the Universe was wont to enrich herself with. modo potest.  
 The best Spoils of her conquered Provinces; † These Re- Bern. Sacco.  
 Porphyries, Granites, and the finest oriental Mar- mains are not  
 ble, were more common there than Bricks, or always to be  
 Stones that were dug out of her own Quarries. met with in  
 || The Statues of Rome have been called a Great publick Pla-  
 Nation; and we may add not unfitly, that the ces; because  
 Colosses were the Giants. This proud City, was they are taken  
 adorned with Temples, Palaces, Theatres, Nau- away and kept  
 machias, Triumphal Arches, Baths, Cirques, Persons in  
 Hippodromes, Columns, Fountains, Aqueducts, their Houses,  
 Obelisks, Mausoleums, and other magnificent as so many  
 Structures; but now all these Things may be tru- || Statuas pri-  
 ly said to be bury'd in their own Ruins; tho' these mum Thusti  
 Ruins, as dismal as they are, seem still to retain invenisse re-  
 something more or less of their ancient Splendor. feruntur;  
 ne parem populum Urbi dedit, quam Natura procreavit. quas amplexa  
 Posteritas, pæ-  
 Castodor.

\* THE Country about Rome, which they call \* Mr Baglivi  
*Campagna di Roma*, for ten or twelve Miles, is ill and Mr Lan-  
 peopled, extreemly unhealthful, and even alto- cisi, both Ply-  
 gether barren in some Places: It is generally flat, ficians to the  
 tho' uneven. Pope, have  
 publish'd each  
 of them a

Treatise of the ill Air of Rome, and its Effects. See farther in the Advice  
 to Travellers.

It is commonly believed or reported, that this *Lampridius*  
 present Rome contains two hundred thousand tells us, that  
*Helioabulus*  
 made a Collection of the Cobwebs in Rome, which weigh'd Ten thousand  
 Pound. From which Passage some would draw Inferences to confirm the  
 Computations of the prodigious Number of the Inhabitants of that City;  
 but that is a very lame Way of reasoning and calculating: This argues no-  
 thing but Nastiness.

Souls ; but I am certain, that there was found to be but an hundred twenty five thousand, when a List of them was made some few Years ago by the Pope's Order.

THOSE that have written, in different Ages, of the Number of Inhabitants of this famous City, have had no more Regard to Truth, or even to Probability, than these Relaters of Fables, whom I was speaking of just now ; who coldly tell us, that *Rome* was forty Miles square.

\* He liv'd in *England* in my Time, and was one of the Canons of *Windsor*. He was a very honest Man, but full of Imaginations altogether particular ; and one that was Master of I know not what Sort of Learning, very different from his Father's.

POOR \* *Isaac Vossius*, a Person subject to chimerical Ideas, would fain make us believe, and perhaps he was perswaded of it himself, that his *Rome*, without End or Bounds, contained within its Walls and Suburbs, a greater Number of Souls than there is in all *England* ; whereas one may be well assured that it never contained so many as is to be seen in half the Compass of *London*, notwithstanding the sixteen hundred thousand mentioned by *Suetonius* in the Life of *Tiberius*. It would be in vain to dispute what I here advance, since that can be proved geometrically. It has been demonstrated that some Transcribers of the sacred Books have multiplied the Numbers in several Places, whether by Mistake, or otherwise ; and it is a great deal more reasonable to suppose that the Transcribers of *Suetonius* have done the same, than to admit for a Truth, a Thing that is manifestly false.

† *Roma* in flore ; & Numerati sunt ejus Cives, & descripti Nomagesies Tricentena Millia, & Octoginta Millia.

WERNERUS Rookwinck, the anonymous Collector of the *Fasciculus Temporum*, does not talk to us of less than † twenty seven Millions of *Roman* Citizens under the Reign of *Augustus*. But in the first Place, that is advanced, without any Proof ; and in the second, it is plain, that by the Word *Cives*, which is mentioned by this Author, he means all those that enjoyed the Privileges of Citizens of *Rome*, and were dispersed through all the

the conquered Provinces and Dominions of the Roman Empire.

It will be easy for me, at any Time, to prove what I advance concerning that Matter, against the very Idle Notions of some pretended learned Men, and against the Prejudices of the foolish Multitude, who always blindly follow such Sort of People; but I shall insist no longer on it here. And that they may not soften the Matter, by telling us that the Suburbs of *Rome*, which, say they, environed it on all Sides, and were extended, says *Justus Lipsius* very boldly, \* fifteen Miles into the Country; I will only say one Thing against this absurd Supposition; which is, that the Extremity of the Suburbs of ancient *Rome*, could never possibly be extended farther than to the Neighbourhood of those Cities and Towns, which are mentioned in History, and which were scattered up and down round *Rome*, at some few Miles Distance. All these Towns and other Places, of which one might easily name a good Number, were not confounded and incorporated with the Suburbs of *Rome*; but on the contrary, were at some Distance from it. Besides, 'tis not true, that the Suburbs of *Rome* took up all the Space of Ground quite round the City. *Zosimus* tells us, that *Constantine* encamped at the Gate of *Rome*, *Porta Flaminia*, with † Ninety thousand Foot, and Eight thousand Horse; which supposes an open Country, and of a large Extent. || *Pons Milvius*, called now *Ponte-Molle*, where *Maxentius* was defeated, within two little Miles of the Gate of *Rome*, was then, as it is now, at some Distance from the City. 'Tis vain for them to say that *Rome* was already decayed in *Constantine's* Time, since we are certain of the contrary, as to that Point.

*J. Vossius* makes them extend a great deal farther. He frankly says, that *Rome*, and its Suburbs took up twenty times more Ground, plusquam vicies, than *London* and *Paris* together; and this Doctor adds, that *Rome* now in its utmost Extent does not take the two hundredth Part of Old *Rome*. Aliquando bonus, &c. † *Εννέα πρ μυριάδας πεντακισχίλις*, as. L. 2. || At that Time, a Wooden Bridge, says *Zosimus*.

TWO Days after our Return from *Naples*, we were present at a Ceremony, which I cannot forbear relating : A Society of sixty Gentlemen had voluntarily raised a sufficient Fund to give Portions, or send into Nunneries three hundred and fifty Maidens every Year, and the Ceremony is performed thus : On the Festival of the *Annunciation*, the Pope and the sacred College meet at the *Minerva*, where the Pope says an High Mass, or some Cardinal in his Absence ; and there all the Girls confess, and receive the Sacrament, being cloathed in white Serge, and muffled up, like Ghosts, in a great Piece of Cloth which covers their Head, leaving only a small Passage for their Sight, and oftentimes only a little Peep-hole for one Eye : Then they enter two by two into the Quire, where all the Cardinals are assembled, and prostrate themselves at the Feet of the Pope, or of the Cardinal who officiates for him ; at whose Side stands a certain Officer appointed for that Purpose, with a Bason full of little white Bags in his Hand, each of which contains either a Bill of Fifty Crowns for those Maidens who chuse to marry, or a Bill of an hundred Crowns for such of them as are willing to enter into a Nunnery. Each Maid having humbly declared her Choice, receives her Bag hanging by a little String, and having kissed it, makes a low Courtesie, and files off, to make Room for the next. The future Nuns are distinguished by a Garland of Flowers, which crowns their Virginity ; and they are ranked in the most honourable Place at the Procession. Of all the three hundred and fifty, there were but two and thirty who chose *St Paul's better Part*, and the rest contented themselves with *doing well*.

Pope Clement IV, gave an Hundred Crowns in Marriage with his eldest Daughter, and only Ten Crowns to her that went into a Nunnery.  
*Plat.*

\* You may see at *Minerva* that famous Statue of Christ embracing the Cross, by *Michael Angelo*.

GIVE me Leave to trip from the *Minerva* to the *Borghese* Palace, without obliging me to give you

Part I. to ITALY. ROME.

you any other Reason why I do so, than that I must follow my Journal. This Palace is very beautiful, and contains many Rarities. The Portico's are supported by Ninety-six antique Pillars of *Ægyptian* Granite. Among the Pictures in the lower Apartments there, they shew seventeen hundred Originals by the most celebrated Masters. The *Venus* blind-folding *Cupid*, while the *Graces* bring him his Arms, by *Titian*, is esteem'd the best. *Paul* the Fifth, who was of this Family, is painted in such fine *Mosaick-Work*, that his Picture is said to contain above a Million of Pieces: My Calculation assures me, that this cannot be true; but, without criticising upon a Trifle, it must be acknowledg'd that 'tis an excellent Work. Here they shew'd us a Crucifix of the same Bigness with that of the *Carthusians* at *Naples*, and assur'd us, that this is that famous Original of *Michael Angelo*, which I mention'd before. To reconcile this Difference, I may affirm, without any Scruple, that the whole Story is a mere Fable.

It was the Common People that gave the Name of *Rotonda* to the *Pantheon*, because of the Roundness of its Figure. When *Boniface* the Fourth dedicated this ancient Temple to the Virgin *Mary*, and all the *Martyrs*, he nam'd it *S. Maria ad Martyres*; and afterwards some other Pope wou'd have all the *Saints*, in general, comprehended with the *Martyrs*. I must ingenuously acknowledge, that I cannot give you the Satisfaction you desire concerning the true Reason why this Temple was of old call'd the *Pantheon*. Some say, that it had that Name from the Resemblance between its Figure and that of the Heavens, *Quod forma ejus convexa fastigiatam Celi similitudinem ostenderet*. Others think it was consecrated by *Agrippa* to *Jupiter* and all the Gods,

See *Pliny*  
L. xxxiv. c. 2.  
And *Plutarch*  
in the Life of  
*Piricles*.

or,

or, perhaps to *Jupiter* only, and to *Cybele* the Mother of the Gods : that Controversy is not well decided. 'Tis true there are Niches all round the Inside of the Temple, and I think we may reasonably conjecture, that these Niches formerly contained some Idols ; but this is the only Inference we can draw from them. *Varro* tells us of thirty thousand Deities that were worship'd at *Rome* ; and the Philosopher *Bruxillus*, in his dying Speech to the Senate, assur'd them that he had left two hundred and eighty thousand ; so that there must have been a great Number of Niches indeed to accommodate all those Deities : Those Niches then will not furnish you with a good Argument, to prove that the *Pantheon* was consecrated to all that Multitude of Gods that were ador'd at *Rome*. Tho' this Temple hath lost its fairest Ornaments, which were exceeding rich and in great Number, it is still one of the most beautiful and entire antique Edifices in *Italy*. † There is to be seen at *Castle St Angelo*, of which I shall quickly give you some Account, a Cannon which is a seventy Pounder, that was made, as well as the four Columns of the great Altar at *St Peter's*, only of the brazen Nails with which the Roof of the *Portico* was fasten'd. The Columns of this *Portico* are of Granite of the *Corinthian* Order, and all of one Piece. I measur'd them with as much Exactness as you could desire : they are not all equally big, but I found that they were fifteen Foot in Compass, within a few Inches more or less : I

† Urbanus VIII, vetustas aenei Lacunaris reliquias, in Vaticani Columnas, & bellica Tormenta conflagavit : ut decora inutilia, & ipsi propè famae ignota fierent in Vaticano Templo Apostolici Sepulchri Ornamenta ; in Hadriana Arce, Instrumenta publicae Securitati. An. M. DC. XXXII. This Inscription is at the Entrance of the *Pantheon*, in the Out-side, at the left hand.

The two Lions of Porphyry which are under the *Portico*, of the *Pantheon*, March 30. 1688, serv'd formerly to adorn the Front of the Temple of *Isis*. *F. Nardin*.

Part I. to ITALY. PANTHEON.

II

give you the Measure of them in the English Foot, and you may judge of the rest by their Proportion. The Gate is forty Foot high, and about twenty five broad ; and the *Jambs* and cross Pieces are of five Pieces of Granite, and not of one, as it has been reported, by *Pietro Della Valle*, and others.

THE illustrious *Raphael* lies interred in this Church : *Bembus* made this beautiful Distich to serve for his Epitaph :

*Ille hic est Raphael ! timuit, quo sospite, vinci  
Rerum magna Parens, & moriente mori.*

AND Signior *Bellori* has translated these two Verses thus :

*Questi è quel Rafael cui vivo vinta  
Esser temed Natura, e morto estinta.*

THE other Epitaph for the same Person, is made by the famous *Carlo Maratti*. It is there expressed, that *Raphael* died viii id. April. M. CD, XXCIII, Aged XXXVIII. An. 1483.

THE same *Maratti*, a great Painter, had such an Esteem for \* *Annibal Carrache*, who cultivated the same Art, that he would erect him a Monument next to that of *Raphael*, with this Inscription.

*Arte meâ vivit Natura, & Vivit in Arte  
Mens, Decus, & Nomen: Cætera Mortis erant.*

\* Son to a Taylor of Bologna : an Imitator of the *Corregio*, and Master to the *Albano*, and *Guido*. He died in 1609.

THE *Busts*, of white Marble, of *Raphael* and *Carrache* are at the Top of their Monuments ; as well as that of *Ghibbessius*, a Man, perhaps not unknown to you ; of whom there is this Epitaph.

D. O. M.

*Jacobus Albanus Ghibbesius, Doctor Oxoniensis : Mirum ! & una Catholicus, Poeta Laureatus Cæsareus : Pontificius Eloquentiæ Professor emeritus. Anglus Origine, Natione Gallus, apud Italos vixit. In Urbe Omnium Patria mori ; in omnium Sanctorum Æde condi voluit : expectans cum eis, non tam Memoriam quàm Vitæ perennitatem. Obiit 6. Kal. Jul. 1677. Æt. An. 66. Bened. Ghibbesius Hæres Mæssissimè posuit.*

*Marmora nil Signant: monstrat minus Oris Imago.  
In Latia extinctum Vivere cerne Lira.*

LA GUILLIETIERE says, that the *Pantheon* at *Athens* seem'd to him to be a far more magnificent Structure than that of *Rome*. But *Spon* has censur'd this Author, for fancying the Temple of *Minerva* to be a *Pantheon*. *Meursius* had fallen into the same Error, and their common Mistake is grounded upon the faulty Description which *Theodosius Zygomala*, whose Words they only transcribe, gives of that famous Temple, in his Letter to *Martin Crusius* : or perhaps, on the Name of *Parthenion*, which *Pausanias* gives it.

I WILL not exercise your Patience with tedious Descriptions of Churches, but shall content myself to communicate to you some particular Observations concerning them, as Occasion shall offer. That of \* *St Peter* is generally esteem'd to be the largest and most magnificent Temple

\* The Cavalier Charles Fontana, a fa-

mous Architect, has publish'd a particular Description and History of *St Peter's Church*, which was printed 1694. for *Giacomo Francesco Buagni* : they sell it for 12 *Roman Crowns* ; 'Tis a thick Folio, the Title is, *Il Tempio Vaticano, & sua origine, con gli Edifitii più cospicui, antichi & moderni, fatti dentro & fuori di esse*. The Work is illustrated with many Figures, and is much esteem'd. However they say, that Father *Bonanni* is writing some Critical Remarks on that Work.

in

*St. Peter's Church*



in the World: He that would make a right Judgment of it, must go thither often. He must even walk on the Platforms, the Top of the Arches, and into the very Ball which is over the Dome: and must also view the Subterraneous Church. At your first Entrance you are not very much surprized: the Harmony and Proportion of Architecture being so judiciously observed, and every Thing being plac'd so exactly where it ought to be, that this unparallelled Order does rather compose the Mind than disturb its Tranquillity; but the longer you consider this noble and vast Structure, the more indispensably you will find yourself oblig'd to admire it. Since you are willing to rely on my Care, rather than on those who have already given you some Dimensions of this Edifice, I will send you the principal of them, as I measur'd 'em myself the best I could, with the Assistance of skilful Persons. You will see what Resemblance or what Difference there is between these Dimensions and those of your *St Paul's*.

Engl. Feet. Inch.

1. THE Length of the Church, measur'd on the outside, comprehending the Wideness of the *Portico*, and the Thickness of the Walls, } 722
2. THE Length of the Church, measur'd within, without comprehending either the *Portico*, or the Thickness of the Walls, ————— } 594
3. THE Length of the Cross of the Church on the outside, ————— } 490
4. THE Length of the Cross within, ————— } 438
5. THE Breadth of the Body of the Church, ————— } 86 8

6. THE

- |  |       |
|--|-------|
| 6. THE perpendicular Height of the Body of the Church, —————   | } 144 |
| 7. THE Bigness or outward Circumference of the Dome, —————   |       |
| 8. THE Diameter of the Dome within, —  | 143   |
| 9. THE Breadth of the Front of the Church, —————   | } 400 |
| 10. THE entire Height of the Church, from the Floor, to the Top of the Cross which is over the Ball, ————— |       |
| 11. THE Diameter of the Ball, —————  | 8 4   |
| 12. THE Height of the Statues which are on the Cornish of the Second Order of the Front, —                 | } 18  |
|  |       |

*BRAMANTE*, under *Julius II*, and *Michael Angelo*, under *Paul III*, were the two principal Architects of this Building : And indeed, there is no Part of it which is not *Noble* and *Majestical*.

\* According to the Design of Cavalier *Bernin*, *Charles Fontana*, in his *Tempio Vaticano* proves by an Abstract of

THE \* Chair of *St Peter*, supported by the † four Doctors of the *Latin Church*, whose Colossal Statues are of Brass gilt ; the Tombs of *Urban VIII*, || *Paul III*, \* *Alexander VII*, and the † Countess *Mathilda*, who, you know, was *Gregory the VIIth's* || dear Friend, are Works of a finish'd Beauty and Magnificence.

Registers, that the adorning of *S. Peter's* Chair cost an hundred seven thousand five hundred and fifty one *Roman Crowns*. The *Roman Crowns* is worth about 5s. 6d.

† *S. Ambrose*, *S. Jerom*, *S. Augustin*, *S. Gregory*.

|| By *William de la Porta*, according to the Design of *Michael Angelo*.

\* By Cavalier *Bernin*.

† By *Stephen Speranza*, according to the Draught of Cavalier *Bernin*. I think the Tomb of *Urban VIII*, is also the Work of Cavalier *Bernin*.

|| *Pæne comes individua*. *Lamb. Abbot of Hirtzaw*. By the Tomb of *Paul III*, there are two Marble Statues, *Prudence* and *Religion*, which they were forc'd to cover with a Drapery of Brass, to remove the Occasion of Scandal that was given by two *Spaniards*, who, say they, were enamour'd of these Figures : That is commonly said at *Rome* ; but I believe 'tis nothing but a Fable that they invented only to cry up and boast of these two Statues : or perhaps it has been the Invention of the Sculptor himself.

THERE

THERE is nothing in this admirable Structure, but gilded Work, rare Pictures, emboss'd Work, Statues of Brass and Marble : and all that disposed by so wise and happy Contrivance, that the Abundance does not cause the least Confusion. The Inside of the *Cupola* is of *Mosaick* Work : The Arch of the Nave is of a certain fine Cement, [*Stucco*] with Compartments of rais'd Work gilded : The Pavement is of Marble, extremely well inlaid, and forming divers Ornaments : and all the Pilasters, not yet finished, will be overcast with the same, as well as the remaining Part of the Inside of the Church, which is only painted.

|| THE great Altar is directly under the Dome, || By Cavalier in the Middle of the Cross; it is a Kind of a *Bernin*. Pavilion, supported by four \* wreathed Pillars \* This Kind of Brass, that are adorn'd with Foliages, and of Pillar is strewn with Bees, which were the Arms of P. somewhat *Urban* VIII. Over every Column there is an odd ; but the Angel of Brass gilded, seventeen Foot high ; and Boldness is agreeable, and there are Figures of Children playing and walking on the Cornish : this Piece is extremely valued with good Success. The Height of the Whole amounts to ninety Feet. Under this Altar there is a † Pair † In this of Stairs, which leads to the Chapel where Place there are 100 silver St *Peter*'s Body is pretended to be kept, and Lamps that are always Church. kept burning.

At the Entry of these *Grotto*'s, I observ'd a Bull Huc mulier engrav'd in Marble, by which Women are forbidden ingredi bidden to enter into that Place, save only on non licet, nisi *Whitson-Monday*, on which Day it is declar'd un- unico die Lunæ post Pentecosten ;

quo vicissim viri ingredi prohibentur. Qui secus faxint, Anathema sunt. The Pope's being inform'd that a certain Priest took Snuff, while he was saying Mass, the Snuff-Box lying upon the Altar, issued out an Order, prohibiting all Persons in general, to take Snuff in the Church.

lawful

lawful for any Man to come there ; and whosoever shall act contrary to either of these Prohibitions, are anathematiz'd. These Places are dark, and the Sexton told us, that this Order was occasion'd by a certain amorous Adventure. There is an Indulgence of seven Years, for every Step of the Stairs that lead to St *Peter's* Chapel, granted to such as descend them with due Devotion.

Two hundred  
and eighty-six  
Pillars.

\* *Saxum miræ magnitudinis.*

*Petrarc. Lib. vi. Ep. 2.*

† It was set up in the Year 1586.

It weighs without reckoning the Base.

9561481.

See *J. Boissard.*

THE double *Colonnade* which encloses the great Place that is before the Church, and leads to the same Church by a double *Portico* on each Side, is an extraordinary Ornament, which surprises the Beholder. There are in the Place two magnificent Fountains, which cast up very large Streams. The Obelisk which stands in the Middle, is of one entire Piece of Granite, and is \* seventy eight Foot high, without reckoning either the Pedestal, or the Cross which *Sixtus V* caused to be plac'd on the Top of the Obelisk, when he † set up that ancient Monument. 'Tis commonly, but falsely reported, that the brazen Globe which was there formerly, contain'd the Ashes of *Augustus*. *Dominicus Fontana* the *Architect*, that was employ'd by *Sixtus V*, having examin'd that Ball, found that it could not have serv'd for that Use ; and it was nothing else but a simple Ornament. 'Tis true, the Obelisk was consecrated to *Augustus* and *Tiberius* ; as it appears plainly by this Inscription, which is still very conspicuous, and may be read distinctly,

*Divo Cæsari, Divi Julii F. Augusti :  
Tiberio Cæsari, D. Aug. F. Augusto Sacrum.*

THE

THE Palace of the \* *Vatican* is adjacent to St <sup>It was be-</sup> *Peter's* Church: 'Tis, say they, a Conveniency <sup>lieved that</sup> to the Pope; but that Conveniency signifies lit- <sup>the God Va-</sup> tle, and the too near Neighbourhood of that <sup>ticanus gave</sup> Palace is by no Means advantageous to the <sup>his Oracles or</sup> Church, and rather occasions a very unpleasant <sup>*Vaticinia* in</sup> Confusion; for the Prospect of that Church <sup>this Place.</sup> would be infinitely more glorious and delightful, if a great Part of it were not hid by that Palace and other Edifices, but was on all Sides exposed to the unobstructed View of the Beholder. The *Vatican* is not a regular Building, but rather a Heap of good Pieces ill tacked together; as the Generality of Princes Houses are. It is said to contain Twelve thousand and Five hundred Chambers, Halls and Closets; and this Computation may be examined, say they, on the Model which is shewed of it in Wood; but no Body, I think, will trouble his Head with that Computation. The *Belvedere* is a Part of the *Vatican*; which, as it is easy to guess, derives its Name from the lovely Prospect which is discovered from that Place.

THE excellent Pieces of *Raphael*, *Michael Angelo*, *Julius Romanus*, *Pinturicchio*, *Polydorus*, *John de Udina*, *Daniel Volterra*, and several other famous Masters, found us no less Employment than all the other Beauties of that Palace. The History of *Attila*, by the incomparable *Raphael*, <sup>*Raphael* was</sup> is always surrounded with Admirers. I have <sup>born on Good-</sup> several Times observed with Pleasure the Ear- <sup>Friday, 1483.</sup> nestness and Attention with which the most <sup>and died on a-</sup> competent Judges are wont to examine all its <sup>nother Good-</sup> Beauties. Look, says one, what a graceful <sup>Friday, 37</sup> Mixture of Strength and Sweetness there is in <sup>Years after.</sup> that Figure: Would you not swear that this other were alive? Does it not seem to breath? Is it possible to express a more lively Passion;

or to imagine a more charming Posture? Admire, cries another, that prodigious Variety of Faces, and that admirable Disposition of Light and Shades. Did ever *Michael Angelo* design better, or *Titian* more happily lay his Colours? Nothing more noble, and exquisitely beautiful. But 'tis Time to leave 'em to their Raptures; neither would a whole Day suffice to relate all that I have heard on this Occasion. The Merit of *Raphael*, and the favourable Prejudice they have for him, maketh them invent new Expressions to praise his Works. But after all, even the greatest Men are not faultless, and *Raphael* himself is guilty of a considerable Error in the same Picture, where Pope *Leo* the First, and two

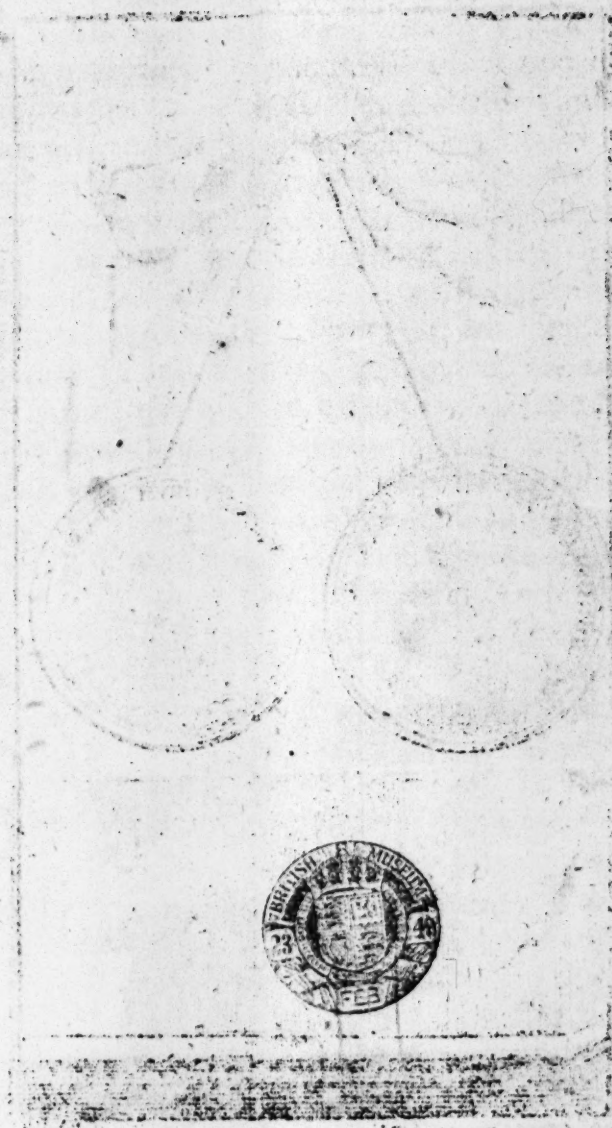
\* There was no such Thing as a Cardinal is at this present Time; and *Platina* writes, That Pope *Constantine*, and the other Popes of that Age, 250 Years after *Leo I*, wore only a plain *Chamlet* Garment. It has been observ'd, that *Albert Durer* seldom made a Face without Whiskers. At *Soest* in the County of *Mark*, in

\* Cardinals that attend him, are represented in the same Habits that are now usually worn by Persons of that Name; which is certainly too bold a Violation of the Truth of History. This puts me in Mind of *Titian*, who forgot himself so far as to hang Rosaries at the Girdles of those two Disciples, whom Christ met in their Way to *Emmaus*; and of another famous Painter, I mean *Rosso*, who introduces Monks in their Frocks, as Guests at the *Virgin's* Wedding. But without leaving the *Vatican*, was there ever any Painter guilty of a more capricious Design and fantastical Disposition than that of *Michael Angelo* in his *Last Judgment*? There you may see Angels without Wings, and the old Ferry-man, *Charon*, transporting a Boatful of Souls. There you may behold resuscitated Persons of all Ages, with brawny Muscles, like so many *Hercules's*; Shoals of naked Persons huddled con-

*Westphalia*, there is a Picture of our Saviour's last Supper, on a Glass Window in a Church, in which a Gammon of Bacon is put for the Paschal Lamb. Since Images are the Books of the Ignorant, it is to be wished that they were made agreeable to the Truth.

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fusedly together ; and Bodies exposed in unseemly Postures. *Michael Angelo* had very bold Conceits, and painted rapidly.

SINCE I am about Pictures, I cannot forbear taking Notice of the Murder of Admiral \* *Coligny* the History of which is curiously describ'd in fifty thousand three large Pieces, in the Hall where the Pope gives Audience to Ambassadors. In the first, *Coligny* is represented as he was carry'd to his House, after he was wounded by the Assassin *Morevil* ; and at the Bottom of the Picture are these Words, *Gaspar Colignius Amirallius accepto vulnere domum refertur. Greg. XIII, Pontif. Max. 1572.* that is, *Gaspar Coligny the Admiral is carried home wounded : In the Pontificate of Greg. XIII, 1572.* The second exhibites him murdered in the same House, together with his Son-in-law *Teligny* and others, with these Words, *Cædes Colignii & Sociorum ejus ; i. e. The Slaughter of Coligny and his Companions.* And in the third, the News of the Execution is brought to the King, who seems pleased with it, as appears by the Inscription, *Rex Colignii necem probat ; The King approves of the Murder of Coligny ; which is very true.*

\* The Parliament of *Paris* had promised Crowns of Gold to any Person that should exhibit him alive or dead. The Cardinal of *Lorraine*, who was at *Rome*, gave a thousand Crowns to him that brought the News of this Massacre. There was a publick Thanksgiving, Bonfires, Grand Jubilee, solemn Procession to *St Lewis*, &c. See the

History of Popish Treasons, p. 47. *Muret*, a famous Atheist, has mightily extolled this glorious Execution.

THE Pope did not content himself with setting up the History of this Massacre as a Trophy in his Palace ; but the better to eternize the Memory of so remarkable an Action, he caused Medals to be coined, with this Inscription about his Image, *Gregorius XIII, Pont. Max. An. 1.* and on the Reverse a destroying Angel, holding in one Hand a Cross, and in the other a Sword, with which he seems to thrust, with these Words, *Ugonottorum Strages, 1572 ; i. e. The Slaughter of the Hugonots, 1572.* These Medals are become

very scarce, yet I obtained some of them by the Assistance of my Friends.

I SHALL say nothing of the Gardens of *Belvedere*, nor of the Statues with which they are a-

\* See the History of *Laocoon* in the second Book of the *Aeneids*. *Laocoon* is infinitely valued; the † *Trunk*, the *Antinous*, the *Apollo*, and the *Cleopatra* are also particularly admired.

The *Groupe*

of *Laocoon* is of one Piece of Marble; it appears, if not a Forgery, that 'tis the Work of *Agesander*, *Polydorus*, and *Athenodorus*; three *Græcian* Sculptors.

† 'Tis a Body without a Head, Arms, or Legs: The Sculptor's Name is engraven on the Pedestal, ΑΠΟΛΛΟΝΙΟΣ ΗΝΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ.

THE *Vatican* Library has been augmented not only by that of *Heidelberg*, which *Maximilian* of *Bavaria* sent to \* *Gregory* XV; but also by the Duke of *Urbino's*, a great while before that. It would be a very bold Thing in me to pretend to determine the Number of the † Books of this Library, whether Printed or Manuscripts. The Pictures with which it is fill'd, by different Hands, represent the Sciences, Councils, most celebrated Libraries, Inventors of Letters, and some Passages of the Life of *Sixtus* V.

† Since the first Impression of this Book, Pope *Alexander* VIII, has enriched this Library with Nineteen hundred Manuscripts taken from that of *CHRISTINA* Queen of *Sweden*. He made a present of the Rest of the MSS, and of all the printed Books to his Nephew the Cardinal *Ottoboni*; which was what the Author of the *Diarium Italicum*, was not informed of, when he placed the *Alexandrine* Library in the *Vatican*. *Christina* also took the Name of *Alexandra*, which was given her by Pope *Alexander* VII, when she declared herself a *Roman Catholick*, and *Alexander* VIII, confirmed her. See the Supplement.

|| I shall have As it was not long since I had much observed an Opportunity the famous || *Septuagint* Manuscript that was ty in another Place to mention this Manuscript, which was communicated to me at *London*, and since at *Oxford* in a more particular Manner, by Dr *Græbe*, who brought it thither; where he was preparing the third Part, in order to be Printed, as the two others were. [In *June* and *July* 1709.]

then

then in the Hands of Mr *Justel*, Keeper of the Royal Library in *London*, and which was given, or rather sold by the poor *Patriarch* † *Cyrillus*, &c. I was extremely desirous to see the *Codex* † He had *Romanus* [ of the *Vatican*] which has been print- brought it ed, and with which the *Alexandrian* contends, from *Alexan-* both for Value and Antiquity. I was extreme- *dria*, in *Æ-* ly surpris'd to find the Spirits and the Accents *gypt*, to *Con-* distinctly marked every where through the whole *stantinople*. Book, and even upon the initial Letters. But the Abbot \* *Laur. Zacagna*, Library Keeper.\* I am in- under *F. Norris*, and a Person of great Merit, formed, he has told me, that he was inclinable to believe that been made those Accents were added by a modern Hand; chief Library- and that this very Hand had taken the Pains, as Keeper, since he believed, to run over all the Characters the Advance- through the whole Manuscript with a Pen, *alra-* ment of *P. Norris* to a *mento super imposito*, I remember his very Words, Cardinalship: to make the Accents and the Letters appear to The Abbot *Zacagna* was be of the same Ink, then busy a-

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ing all the

Sorts of Divisions that have been made of the Texts of Scripture, into Books, Chapters, Sections, Verses, &c. It seems a little surprizing that *F. Montfaucon* has twice written in his *Diarium Italicum*, and his *Palaeographia Græca*, that this Manuscript has neither Spirits nor Accents. *Codex Bibliorum Græcè; Characteres, ut vocant, unciali, quadro, sine Accentibus; Quinti, Sextive Sæculi. Diar. Ital. c. 20. p. 277. Codex Vaticanus Bibliorum omnibus suis numeris & partibus absolutus, &c.—Vetustissimus, sine Accentibus & Spiritibus. Palæogr. Græca. L. iii. c. 1. p. 184, and 186. I will speak more largely of this in its proper Place.*

Of all the ancient Manuscripts in *Europe*, there is none perhaps of so great Importance as this is, since 'tis the Original of the most generally esteemed Edition of the *Septuagint* Bible. It was convenient then, not to give a false Notion of it. The Business of the Accents in the *Greek* Language, is of great Consequence, since they determine the various Significations of several Words, which otherwise are alike, or the same in their Orthography: None has, as yet, cleared up the Matter in relation to the Antiquity or Novelty of the Accents; tho several who look upon Things but with a superficial View, find no Manner of Difficulty in that Point. But *F. M.* I must say so since he forces me to it,

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is not always exact; even when he pronounces with much Confidence, and decisively; as he does in his *Diarium Italicum*, upon the Articles of the Manuscript, which was so famous, and supposed to be of St Mark's, which the Learned believe was not at all in Being, and which I made to appear about five and twenty Years ago. Father M's Love for this Relick, since it is properly a Relick; his too great Complaisance and Concern for those that possess it; and an innate Antipathy of a Monk against those People unfashionable in France, called in the Convents *Hugonots*: All this together, I say, has made the Father write several Things upon Account of this Manuscript, which certainly are not compatible, as it will be seen in proper Time, with the Character I could always desire to give him. Father Simon [in his *Bibliothèque Critique*, printed at Paris in 1708. Page 179.] accuses also this Author, for having given a false Idea of a Manuscript, that he ought to have been well acquainted with, since 'tis in Paris; but I think, indeed, F. Simon has been mistaken in some Part of this Criticism: Tho' 'tis true this same Manuscript is mentioned with some Contradiction, in the *Paleographia Græca*, p. 40, and 225. I shall have another Opportunity of making some other Remarks not altogether unprofitable, to the *Turba Eruditorum* of F. M. [Diar. c. 1. p. 56. lin. 4.] upon several Passages of his *Diarium*, and *Gr. Paleography*. We have not been able yet, at London, to get a Sight of the Criticisms that have been made by an *Italian*, upon the first of these Books: The Author has had a large Subject to write on.

MR Spon gives a thousand Years Antiquity to the *Virgil* and the *Terence* that are in the *Vatican*: But if I may have the Liberty of speaking the Truth ingenuously, I have good Reason to believe that he had no great Skill or Knowledge in ancient Manuscripts: And I will add, with the same Freedom, expecting another Opportunity of enlarging more upon this Subject; that the most learned Persons, who speak what they think after a judicious Reflection, and with Sincerity, do but seldom decide the Matter in Relation to the Age of these Sorts of ancient Pieces, or pretended to be such, after a Manner that can satisfy themselves in the Bottom of their Hearts; for there is nothing in the World so much uncertain. I had formerly a great Mind to apply my self to these Sorts of Inquiries; for indeed, there would be very great Advantages to be drawn from

from a Study of this Nature, if one could possibly arrive at any Degree of Certainty upon it. But now I am informed by Experience, that the more one endeavours to penetrate into these Abysses, the more doth he find undissoluble Difficulties; for these are Abysses of Fraud, which have no Bottom. The great Easiness with which one may either counterfeit or invent such Sorts of Pieces, has given Room for such a prodigious Quantity of Forgeries, that it is almost or absolutely impossible to discern the True from the False, in the most ancient Manuscripts, even when they bear some apparent Notes of their Antiquity; since the Forgers, whose Number has been, and is yet infinite, are licentious to the uttermost. I own it is not always easy to prove the Cheat, nay, sometimes 'tis impossible to do it; but generally speaking, it is reasonable to suspect it. The Power of some, that is to say, Money and Authority, acting in Concert with the Dexterity of others, they have undertaken any Thing. It would be embarking in the greatest Ocean in the World, to take the Task to produce Examples of these Cheats, which really are infinite and monstrous; and have been chiefly practised by the Monks, without the least Regard to the most sacred Things.

BUT secondly. Tho' one should suppose that such and such a Manuscript should certainly be ancient, I know and maintain it, that there is no certain Way of discovering the Age of it, \* for two or three hundred Years Difference. I could say more, especially of those that pass for the most ancient, that is to say, of the fourth, fifth, sixth, and seventh Century; so great is the Resemblance that we find between those Books, in all and every one of their Features, if I may express my self so.

\* à deux ou  
trois cent ans  
près.

BUT to give a farther Demonstration of the inevitable Uncertainty, in which, even those who have acquired the greatest Facility that one possibly can obtain in these Inquiries must necessarily find themselves, there is a Matter of Fact which I have often observed, and which I must here mention: That is, that in the Manuscripts which are supposed to be, or really are of the tenth Century; For Example, we often meet with Prefaces, Titles, &c. in which the Characters, Abbreviations, and the Rest are so intirely different from the Body of the Work, and yet so much resemble both the Characters, and all the *Adjuncta* of the Manuscripts reputed to be the most ancient, that there is no Manner of Difference between the writing of those Prefaces, and that of those MSS. Now, if the Writers of the tenth Century wrote easily, after the Manner of those who lived five hundred Years before them, it will necessarily follow that they were

\* They shew Manuscripts pretended to be of the most ancient, the Parchment of which looks as if it was new. So that there is no Difficulty in the Preparation.

They shew antique Medals also, true or false, so well preserved, that they look as newly Coined; which is a great Encouragement to Forgers.

able to leave us Writings in very different Characters, some of which might be exactly like those of the preceding Ages: And by which Alphabet, or other Means, could such Manuscripts be discerned? We do not want now a-days such cunning and skilful Hands, nor smoaked Parchment, thick or thin, \* prepared with an Air of Antiquity; 'tis a Thing very easy to be found or made. In what a Condition then are we in? And what Reason have we to rely upon the false or equivocal Writings, of which the Libraries are full, and which have no certain Characteristics of Truth? But on the contrary are so often, and almost always the Fruit of the most deceitful and pernicious Artifice! Extream Folly to depend upon it, and to employ and waste our precious Time in Inquiries and Disputes which are accidentally so vain and so little

little capable of giving a solid Satisfaction to the strict Lovers of Truth. By Truths, I mean those that are important, or at least profitable.

LET us observe, since the Opportunity offers itself, that it is just so with Medals; and even with Marbles, tho' not so often, I mean the inscriptions upon Stone or Marble; as well as of Statues, and *Basso Relievo's*, and of all Sorts of Pieces, that they called and believe to be antique: For all that is subject to Fraud, and we have an hundred famous Examples of it. Some are made *Dupes* of by the Impostors; and others, that prevaricate, render themselves Accomplices of them. There are at least as many false *Medals*, and in proportion as many false *Manuscripts*, as there are false *Reliques*. Towards the End of the sixth Century, the Council of *Saragossa* order'd that † *Reliques* should be try'd in the Fire, to the End, that for the Future none should be worship'd but those which that devouring Element had a Respect for. Let 'em do as much now; and let 'em expose their Manuscripts and Medals to the same Tryal, and we shall afterwards see how we shall distinguish what the Fire will not consume.

\* See the *Gregorius de Tours* of Father *Ruinard*. Column 1366. and *L'Histoire Critique des Pratiques Superstitieuses*; by F. Le Brun, Part iii. Chap. 7.

I HOPE you will pardon this small Digression, since you were the Occasion of it, in your last Letter. It is not necessary for me to make you take Notice, that what I say does not in the least prejudice the Authentickness of Sacred Books, in regard to its *Essentials* or *Necessaries*. For it is very certain that the Rest has suffer'd great Alterations, and particularly the *Greek Bible*, which is call'd the *Septuagint*, and which has given Occasion for these Reflections. Those, whose only Secret it is, to deny that Truth, and strongly to maintain the Contrary, as the greatest Part of those whom they call Divines do,

in

in all Sects ; those People, I say, are incapable of getting off cleverly from those against whom they dispute : There is another sure and lawful Way, to which they must have their recourse.

I OBSERV'D among the Manuscripts of the last Age, written by, and to Cardinals, that in them they style one another *Messer Pietro, Messer Julio*. They also shew'd us, as they do to all *Englishmen*, a little Volume of fourteen Letters from *Henry VIII*, to *Anne of Bollen*. One is easily induced to believe what these Gentlemen say, that these Letters are of the King's own Hand, for the Writing is not fair. I read two or three of 'em in *French*, and as many in *English* : They are *Love-Letters* full of *Dear Heart, Cruel Absence*, and such Expressions, but without any of what we call Wit ; not that the King wanted it, but he did not write those Letters with a Design to have them plac'd among the Curiosities of the *Vatican Library* ; no more than *Scaliger* ventur'd in familiar Discourse, a Thousand things Uncertain ; sometimes ridiculous ; which they have printed as so many Oracles, in the little Book call'd

\* In the New Edition, *Scaligeriana*.

\* *Scaligeriana*. Next to the Love-Letters, they have placed the King's printed Book, the Title of which is *Affertio septem Sacramentorum*, against *Martin Luther* : an admirable Subject indeed, for a King, or even any Body else to write on ! But *Henry VIII* compos'd this Book no more than *Cæsar* did his Commentaries, or *James I.* his *Demomology*. You may see what † *Theod. de Beza* has

† The very same Year

1561. *Calvin* compos'd, by way of Diversion, a little Book, Intituled, Congratulation to the venerable Priest *Messire Gabriel de Saconnay*, Precen- tor of the Church of *Lions*, concerning the fine delicate Preface, with which he has made a Rampier to the King of *England's* Book. 'Tis the Book which Thirty Years before went under the Name of the K. of *England, Henry VIII* against *Luther* ; and which this valiant Priest, *Gabriel Saconnay* caus'd to be reprinted at *Lions*, with his Preface. I believe he bit his Tongue for Anger, for *Calvin* touch'd him to the Quick. [The very Words of *Theodor. Beza*, according to the Translation printed at *Geneva* in 1657.]

said

said of the pretended Book of K. *Henry*, in his Life of *Calvin*. The Volume I speak of, is the very same that was sent to the Pope; and it is also sign'd and mark'd with a Flourish, by the King's own Hand. This Prince obtain'd of his Holiness by that holy Book, as a Reward, or a Congratulation, the glorious and well-deserv'd Title which cost him little, of DEFENDER OF THE FAITH.

*Si quid Roma dabit, nugas dabit. Accipit Aurum : Verba dat, &c.*

THEY shew'd me the German Bible which you mention; which they pretend was translated by *Luther*, and *Written by his own Hand*: But the Credit of that Story is destroy'd by the extravagant Prayer at the End of the Book, which is of the same Hand with the Rest, and cannot be the Language of *Luther*. Thus it is in the Original.

**O Gott, durch deine gute,  
Bescher uns kleider und hute,  
Auch mentel und rocke,  
Felle kalber und bocke,  
Ochsen, Schafe, und rinder,  
Viele weiber, wenig kinder.**

**Schlette speis und trank  
Machem einen das jahr lang.**

THAT is, O God, be graciously pleas'd to grant us Clothes and Hats, Cloaks, and Gowns, fat Calves and Goats, Oxen, Sheep, and Bulls, many Wives and few Children. Bad Meat and ill Drink make Life uneasy. It must be acknowledg'd, that they  
who

who wou'd persuade us that *Luther* was the Author of this Prayer, must have had an earnest Desire to make him pass for a *Debauchee*, but not to be believ'd.

WHEN I find your *Wickleff* condemned by the Council of *Constance*, and his Bones burnt by a solemn Decree of that odious Cabal, for having maintain'd, say they, that *Deus debet obedire Diabolò*; and that *omnes Religiones, indifferenter, introductæ sunt à Satanâ*; there is no calumnious Imputation that these Sorts of Accusers cannot be suppos'd to be Guilty of. *They are the Propositions iv and xiv, publish'd by the Council.* I

\* In this Sense, and according to common Practice, the Strongest Faction never fails to invade haughtily the Title and Honour of *Orthodoxy*, let 'em be well or ill grounded; when the others groaning under Op-

pression, are hardly suffered by those Orthodox to complain. So, one over the Parties, is undoubtedly, if you believe 'em, the Party Orthodox, in the North of *Great Britain*; when at the same Time, their *High Opposers* very stoutly boast of the same Glory and due Name, in the South of it. *Luther* at *Wittenberg*, *Calvin* at *Geneva*, and the *Pope* at *Rome*, as well as *Muggleton* in his hidden Meeting, are in their Turns, one while *Orthodox*, another *Hereticks*, according to their Strength, or Credit. And, pray, where can there be found a competent Judge, in those Controversies? Happy is the Man, who humbly walking with a sincere Heart, in the Denial of himself, before the SUPREAM MAJESTY; and with true Charity towards his fellow Creatures, according to the Laws of the *Two Sacred Tables*, and the Simplicity of the *Primitive Creed*, piously laments over *Fools Anathema's*, and has his own Conscience a Witness for himself of his Orthodoxy.

FROM

FROM the *Library* we went to the *Arsenal*, where, if you will believe them, there is a sufficient Number of Arms for Twenty thousand Horse and Forty thousand Foot. But I can assure you, that there are not half so many ; and besides, the Arms that they have, are in a bad Condition. And 'tis no wonder, for these are, or rather, were not the principal *Thunders* of the *Vatican*.

IF on one side, the Pope may descend from this Palace to *S. Peter's Church*, on the other he may escape unseen to the Castle of *S. Angelo*. *Alexander the Sixth* built a Gallery of Communication for this purpose : and indeed, such a wicked Man as that Pope was, had Reason to provide for his Security, *Urban VIII* fortify'd the Castle with four *Bastions*, and gave them the Names of the four *Evangelists*. There is a Picture in the Chapel, which represents *Gregory the First* with his triple Crown, \* prostrating himself before an Angel that appears to him on the Top of *Adrian's* *Mausoleum*, and puts up his Sword into its Sheath. *Rev. xxii. 8, 9.* This was done, say they now at *Rome*, to advertise the Pope of the approaching Deliverance of *Rome* from a raging Plague that had wasted the City for a long Time: and from hence that *Mausoleum* had the Name of the Castle of *S. Angelo*. But others make another Story.

IN the little *Arsenal* that belongs to this Castle, <sup>The Pope's</sup> we saw an Armory full of prohibited Arms ; and <sup>triple Crown</sup> were inform'd, that almost all those upon whom <sup>is kept in this</sup> they were seiz'd had been put to Death. Among <sup>Castle.</sup> the rest, they shew'd us *Ranuccio Farnese's* Pistols ; I believe the Story of 'em will not be unwelcome to you, of which you may take the following brief Account, as I have heard it related by several Persons here, and among the Rest, by Cardinal *Howard*.

Asperius nihil est humili,  
qui surgit in altum. *Sixtus Quintus*  
had been a Swine-herd.

*SIXTUS* the Fifth having by repeated Orders expressly prohibited the carrying of secret Arms, was inform'd, that the young Prince *Ranuccio*, Son and Heir of *Alexander Farnese*, Duke of *Parma*, and Governour of the *Netherlands*, went usually arm'd with Pocket-pistols. The Pope, who was naturally the most rigid and severe Man in the World, joyfully embrac'd all Occasions to display the Greatness of his Power, without regarding who might be Sufferers by it. Besides, the Duchy of *Parma* being a Fief of his Demeanes, he look'd on that Prince as his Vassal. He commanded then *Ranuccio* to be arrested, and to aggravate his Guilt, order'd his Pistols to be taken from him in one of the Chambers of the Pope's Palace, as that Prince was going to have an Audience of his Holiness. *Ranuccio* was immediately carry'd to the Castle of *S. Angelo*, and the Cardinal *Farnese* his Uncle left no means unessay'd to procure immediately his Liberty, but in vain. Whether the Pope had resolv'd on the Death of that poor Prince, or only intended to terrify him, is a Question which I cannot determine. However, about Ten of the Clock at Night, at the same Time that the Cardinal was return'd to renew his Sollicitations, *Sixtus* sent an express Command to the Governour of the Castle to cause *Ranuccio* to be beheaded; and not doubting but that his Orders had been instantly executed, he rid himself of the Cardinal, by granting him a new Order to the Governour, by which he commanded him to set *Ranuccio* [whom he concluded to be already dead] at Liberty at Eleven of the Clock. The Cardinal, who was ignorant of the first Order, ran to the Castle without losing a Moment, and was extreamly surpriz'd to find his Nephew all in Tears, in the Arms of a Confessor, and

and to hear that his Death had been only delay'd, because he had begged a little Time to prepare himself for it. The Governour seeing this new Order, and concluding that the Pope had at last yielded to the importunate Sollicitations of the Cardinal, deliver'd up his Prisoner; who, by his Uncle's Command, immediately took Post, and so escap'd from the very Jaws of Death.

THE Cavalier \* *Borri*, a *Milanese* Gentleman, \* One may see who is generally esteem'd to be a great Chy-<sup>various</sup> mist, and expert Physician, is at present a Pri-<sup>Things that</sup> soner in the Castle of *S. Angelo*; being accus'd <sup>*Sorbiere* says</sup> of some Heretical Opinions; but at the same <sup>of this Man in</sup> time 'tis believ'd, that he is not perfectly Master <sup>the Relation</sup> of his Reason, which is the Cause that he is <sup>of his Voyage</sup> not kept under a very close Confinement; and <sup>into *England*,</sup> even is sometimes permitted to visit Persons of <sup>Pag. 186. and</sup> the twelve fol-  
lowing ones.

Quality in the City, who desire his Assistance for the Cure of their Distempers. We were inform'd, that he pretends to revive the Errors of the *Collyridians* in the Fourth Age, who paid a Sort of Adoration to the Virgin; and 'tis even reported, that he makes her a Fourth Person in the Godhead. We saw him in his Apartment, busy in polishing Stones, but we did not talk to him of any Thing but what he was at work on; being not proper at that Time to discourse of any other Subject.

THIS Man puts me in mind of Dr *Molinos*, of whom you desire me to send you some certain News, which 'tis impossible for me to do. 'Tis true, I have seen those Propositions that are either Heretical, or pretended to be so, of which he is said to be the Author; nor wou'd it be very difficult to obtain a Copy of his Accusation; but all this signifies nothing. I must hear *Molinos* himself before I can judge of the Merit of his Cause: for, 'tis certain, that all the Ac-  
counts

counts that we have of him are guilty either of Aggravation or Alteration. Of these Propositions which I mention'd, some are dangerous, several are ambiguous, many indifferent, and others very Reasonable and Orthodox. However, I can assure you, that his Reputation is generally very bad in this Place: He is esteem'd a Villain, a lewd Fellow, and a Seducer, who has so cunningly insinuated himself into Nunneries by his Cant of *Insensibility*, *Ecstasy*, &c. that a great Number of these poor Creatures have been deluded and spoil'd by him. They relate a thousand Stories to confirm the Opinion they have of him; but I must tell you once more that they are of doubtful Credit: We may easily perceive that 'tis their Interests to blacken the Character of that unhappy Man, and to load him with Reproaches, since they have condemn'd him in so ignominious a manner to pass the rest of his Days in a Cell; Besides, I observ'd, that even his bitterest Enemies are wont to make a Distinction between him and his Followers. *Molinos*, they say, is void of all Religion and Virtue; he is a Man of no Principles, and believes nothing at all; but there are some well-meaning *Molinofists*, who are unacquainted with their Master's Heart, and are sincere Professors of that *Quietism*, and those other Opinions which you have heard so often mention'd.

I am,

Rome, March 30.  
1688.

S I R,

Your, &c.

LETTER

## LETTER XXVI.

S I R,

THAT I may observe some Sort of Order in that Variety of Matter which is the Subject of my Letters, I follow sometimes my own Journal, and sometimes yours. Some Days ago my Lord made his Court to the Heroine, whom you mentioned; and was received with a great deal of Civility and Respect. Her M. began immediately to talk of *England*, of its Court, the Nature and Fertility of the Soil, the various Customs of the Inhabitants, and particularly the Liberty that is allowed to Women. The Opposition of their easy and pleasant Manner of living in that Country, so different from the perpetual Confinement of the poor *Italian Ladies*, made the Condition of these last seem doubly miserable. It was however alledged, That this Custom which appears to be so injurious, and so unpleasant to the beautiful Sex, is a necessary Piece of Caution in *Italy*; where three Quarters of the Men living under the insupportable Restraint of a forced Celibacy, would make a dreadful Havock of their Neighbours Property, if some Means were not used to prevent such Disorders. Why do we not then take *St Paul's* Advice, replied one of the Company; who exhorts every Man to have his own Wife, and every Woman her own Husband? But lest we should have been insensibly engaged in Controversy, by continuing to talk on that Subject, the Discourse was dexterously changed: And the Queen being informed, that there was a *French Gentleman* in the Company, asked News

*Christina Alexandra, Queen of Sweden* was born December the eighteenth, 1626, and died at *Rome*, April nineteenth, 1689. She desired in her last Will to be buried in the *Rotonda*; but *Innocent XI*, caused her to be interred at *St Peter's*.

concerning the late Mission of Dragoons; and  
 \* You may see after she had attentively heard his Answer, \* I  
 the Letter which that Princess wrote on this Subject to the Chevalier de Terlon. It is inserted in the Nouvelles de la Republique des Lettres, May 1686.  
 knew all that you have told me, said she, and have learned much more from the Mouths of Eye-witnesses; and even Jesuits themselves have given me an Account of many † infamous Villanies: They have added Scoffing and Insolency to Treachery and Barbarity. After these Words, and some particular Stories relating to the same Subject, the Discourse fell upon the Pope, of his Health, and of his famous Difference with the Court of France about the Immunities, and at length the Queen withdrew.

† Not many Months ago some German Jesuits told me, said the Queen, That they had seen Dragoons, Priapos suos immanes in os forminarum intromittentes, ibique urinam fundentes. I chid them severely, added she, for suffering such horrible Insolency; but they only laughed at it.

You know that this Princess is of a Lively and || passionate Temper. One may very well say so, since she her self does freely own it; and even adds with Ingenuity, that she sometimes could find Pleasure in these Transports of Passion; if those that waited on her, and some others that have Access to her, were not exposed to the Danger of suffering by them. I shall forbear giving you particular Histories on this Subject, in respect to H. M. But I can tell you, without any Reason of dissembling it, what an Officer of her Household, whose Name however I must conceal, has told me: She was reading, some Days ago in the Bible of *Des Marests*, and having met with the last Verse of the first Chapter of *Exodus*, which runs thus; Every Son that is

|| I have seen the following Words written with her own Hand, I am sure on't, in the Margin of one of her Books in her Library. On ne connoît pas la Colere, & on ne fait pas qu'elle donne presque autant de plaisir que \* l'honneur.

[For \* *l'honneur*; she did not always spell French right.] In English thus, We do not know what Passion is; and we do not know that it almost gives as much Pleasure as Honour.

born, ye shall cast him into the River; and every Daughter ye shall save alive. She immediately cast her Eyes upon the Commentary; but no sooner had she read these Words, Thus *Satan* seeks the Ruin and Suppression of our best Productions, and the Conservation of our worst; but she fell into a violent Passion, stamping with her Feet, with the impertinent *Commentator*; saying there was not a Woman in *Rome*, but what was more valuable than the Pope himself: [Pope *Innocent XI*, whom she did not love.] And commanded her Servants not to bring her that Bible for more than three Months after, even tho' she asked for it; under the Penalty of an Hundred Stripes.

SINCE you desire me to give you some Account of her Person, I will make her Picture in a few Words. Her *M*— is above sixty Years of Age, of a very low Stature, extream fat, and thick. Her Complexion, Voice, and Countenance are very masculine: Her Nose is great, her Eyes are large and blue, and her Eye-brows yellow. She has a double Chin, strewed with some long Hairs of Beard; and her under Lip sticks out a little. Her Hair is of a bright Chestnut Colour, about an Hands-breadth long, powdered and bristled up, without any Head-dress; she has a smiling Air, and obliging Manners. As for her Habit, imagine a Man's *Justaucor* of black Sattin, reaching to the Knee, and buttoned quite down; a very short black Coat, which discovers a Man's Shoe; a great Knot of black Ribbon instead of a Cravat, and a Girdle above the *Justaucor*, which keeps up her Belly, and makes its Roundness fully appear.

AFTER the Queen had left us, we visited the principal Apartments of her \* Palace, where we found a great Number of Pictures and other an-  
 \* She lives in the Palace *Ricarii*.

Since the first Edition of this Book, Queen Christina's Library was sold for 8000 Crowns, to Pope Alexander VIII. Dom Livio Odescalchi bought the Pictures and Rarities of the Cabinet for 153000 Crowns; and made a very good Bargain; The Roman Crown is worth about 5 s. 6 d. I will give in the Supplement some anecdote Curiosities concerning this Princess; and among other Things, a pretty large Collection of her Thoughts, written with her own Hand, upon several Subjects concerning Religion, Manners and Politicks.

\* Baccho Caper omnibus Aris Ceditur. All Bacchus's Altars reek with the Blood of Goats. Of old, Humane Victims were also offered to him; but after his Voyage to India, that Custom was abolished; and instead of Men, they sacrificed only Asses and Goats. *Gautruche.*

antique Pieces of rare and exquisite Beauty. I shall only name some Part of them to you at present; as, the *Augustus* of oriental *Alabaster*, transparent as Amber; the Head and Feet are additional Pieces, of Brass gilt, but the rest is very entire. The sixteen antique Columns of *Giallo*, with two Pillars of oriental *Alabaster* seven Foot high; the finest *Agate* cannot look fairer. The *Venus*, which may contend with that of *Medicis*, tho' her Legs mangled by that general Devourer Time, have been supplied by a new Sculptor; since, the *Florentine* was maimed it self, and has been restored in the same Manner. The *Castor* and *Pollux* on each Side of their Mother *Leda*, all of one Piece of Marble; the Sons are bigger than the Mother: *Leda* holds but one of her Eggs. An Altar of *Bacchus*, say they, of fine white Marble, and adorned with excellent Sculptures in *Basso Relievo*. I observed upon it between other Figures, the old *Silenus*, who had caroused so briskly at the Festival of his Foster-Child, that he was not able to walk without Supporters. There are also many *Bacchantes* in the Posture of mad Women; some of which are playing on Pipes, like the *Faunus* on that Vessel of *Cajeta*, that I mentioned to you. In another Corner of the same *Basso Relievo*, there is a \* *Goat* flayed alive for brousing on Father *Liber's* Vines; and a *Boar*, who is washed in order to be sacrificed.

AMONG

AMONG the *Pictures*, I shall only take notice of the Amours of *Jupiter* in the Shape of a Swan, with *Leda*, which is one of the finest Pieces of *Correge*: the *Virgin*, with the Infant *Jesus*, and the little *St John*, by *Raphael*, and *Venus* by *Car-rachio*. There are also many other *Pictures* by the same Hands, and some by *Titian*, *Paul Veronese*, *Guido*, *Dominichino*, and several other famous Masters. The greatest Part of the Tape-stries in the divers Rooms of this Apartment were formerly in the Duke of *Mantua's* Palace. When *Colalto* \* pillaged that City, he carry'd 'em \* *Anno* 1630. to *Prague* with a very rich Booty: *Gustavus Adol-phus* carry'd them from thence to *Stockholm*; and his Daughter *Christina* brought them to *Rome*.

IT would be an endless Labour to describe all the curious Medals, false or true, that we saw in this Palace; but since I promised to leave no Subject wholly untouched, I shall only name the *Otho* of Brass, an *Ægyptian* Medal, which has on the Reverse the Image of *Serapis*. The *Pertinax*, a fine *Latin* Medaillon, on the Reverse of which that Emperor is represented offering a Sacrifice. The *Antoninus Pius* having on the Reverse *Hercules* sitting, and *Diana* standing. Another *Antoninus Pius*, being a *Latin* Medaillon, which has on the Reverse the same Emperor crowned by *Victory*, and *Abundance* bringing him Fruit: This Medaillon has been well preserved, if Antique; and 'tis in its Preservation that its Value † Imp. T. principally consists. A third *Latin* Medaillon Ael. Caes. of the same *Antonin*, which M. *Bellori* calls Hadr Anto- † l' *Anno nuovo*, or the *New Year*, by reason of ninus Aug. Pius. the four Letters on the Reverse, A. N. F. F. And on the which he conjecturally interprets *Annum No-* Reverse, *vum, Faustum, Felicem*. And the *Nero*, a *Latin* S. P. Q. R. Medal, with the famous *Hercules Farnese* on the A. N. F. F. OPTIMO PRINCIPI Reverse. PIO.

Testa Bianca  
fondo Bruno.

\* They call  
that Figure  
*Cicero*; but  
every one is  
free to give it  
what Name he  
likes better;  
and so of ma-  
ny and many  
Statues.

THE \* *Cicero* a *Camaveu* of *Onyx*, a white  
Head on a brown Ground, is one of the most  
curious Pieces in this Cabinet.

PRAY let me pass from these Rarities to o-  
thers of a different Sort. In *St Sabina's* Church on  
*Mount Aventine* they shew a great *Stone*, which  
the Devil of *Colen* hurled from the Top of the  
arched Roof, with the dismal Design to knock  
out poor *St Dominic's* Brains; out of Spite, as  
it is suspected, because he had failed in his At-  
tempt to beat down the Chapel of the Three

† See the first Kings at † *Cologn*; which a certain *Dominican* Fry-  
Volume, up- ar has expressed in the four following Verses:  
on *Cologn*.

*Regum Reliquias quas sancta Colonia servat,  
Cum torvus Satanas lædere non valuit,  
Orantem voluit Sanctum trucidare; sed ecce,  
Declinat rüpes, & Patriarcha valet.*

*Beelzebub spied a holy Bone,  
Which set his Guts a grumbling;  
He leer'd, but durst not filch, for one  
Who o'er his Beads lay mumbling.  
Pox take the Rogue, cry'd Pug, e're I  
Be starv'd I'll spoil his Whoring;  
But Satan hurl'd the Stone awry,  
And Dominic 'scap'd a Scowring.*

\* Made by  
*P. Cavallini*,  
1360.

You have heard of the \* *Crucifix* at *St Paul's*,  
which spoke to *St Bridget*; but you must know  
that it is not the only Image in *Rome* that has  
learned to prattle. Another *Crucifix* at *St Maria*  
*Transpontina* has discoursed several Times with  
*St Peter* and *St Paul*: And our Lady † of *St*  
*Cosme* and *St Damian* chid *St Gregory* very sharp-  
ly for passing by without saluting her. Besides, I  
know two others at *St Mary the Empress*, and at  
*St Gregory's* on *Mount Celio*, whose Tongues up-  
on

† This Church  
was formerly,  
say they, the  
Temple of *Re-  
mus*; or of  
*Remus* and  
*Romulus*.

on Occasion have wagged very briskly; and how many more, whom I do not know? There are others also who have wept and bled, at St Mary's of Peace, at St Mary's in *Vallicella*, and at another St Mary's called *del Pianto*, in the Church of the *Holy Ghost*: This shed whole Floods of Tears a little before the last Sacking of Rome; insomuch that all the Monks in the Convent could hardly dry its Eyes.

If you desire a more particular Account of St Gregory's Adventure with the Image that found fault with his Clownishness, you will find the Story in the following Verses, which some ascribe to the Abbot *Joachim*, and others to the venerable *Bede*. However it be, 'tis certain that the Author of them was not well acquainted with St Gregory; yet, I hope they may serve to divert you.

*Heus tu! quo properas, temerarie Claviger! heus tu!*  
*Siste gradum. Quæ reddita vox mihi percutit aures?*  
*Quis Cœli Regis me sceptrâ vicesque gerentem*  
*Impius haud dubitat petulanti lædere linguâ?*  
*Siste gradum! converte oculos, venerare vocantem!*  
*O mirum! O portentum! effundit Imago loquelas!*  
*At forte illudunt sopitos somnia sensus!*  
*Mene vocas, O Effigies! Hanc labra moventem,*  
*Flectentemque caput video. Quid quæris, Imago!*  
*Nomen, Imago, tuum liceat cognoscere? Mater*  
*Sancta tui Domini; tibi ne est ignota Gregori?*  
*Virgo parens, ignara tori, tactûsque virilis;*  
*Regia Progenies; Rosa mystica; Fœderis Arca;*  
*Excelsi Regina Poli; Domus aurea; Sponsa Tonantis;*  
*Justitiæ Speculum & Clypeus; Davidica Turris;*  
*Janua Cœlorum, tibi ne est ignota, Gregori?*  
*Ignaro veniam concede, insignis Imago:*  
*Virgo Maria priûs nunquam mihi visa: loquentem*  
*Nunquam te priûs audiui: quis talia vidit?*

*Parco lubens : posthac sed reddere verba salutis  
Debita, mente tene. Quò te nunc semita ducit?  
Supra altare tuum, Missam celebravit odoram  
Presbyter Andreas ; Animam liberavit, & ecce,  
Impatiens semicocta jacet prope limina clausa  
Cœlorum : illa viam petit à me. Perge Gregori.*

*Image. Hark ye, Mr Turnkey, whither so fast?  
You ! bold Face, You !*

*Pope. What profane Noise invades my Sacred  
Ears ?*

*Who dares revile with his unhallow'd Tongue  
The great Vicegerent of the King of Heaven?*

*Image. Stop, turn thy Eyes, and worship her that  
calls thee.*

*Pope. O Miracle ! O Prodigy ! A speaking Image !  
Some Dream perhaps my drowsy Senses cheats :  
No, 'tis no Dream ; but didst thou call me,  
Image ?*

*What art thou ? or, what wouldst ? Speak, I  
conjure thee. [Gregory ?*

*Image. Dost thou not know the Mother of thy Lord,  
The Virgin-Mother never touch'd by Man ;  
Off-spring of sacred Princes ; Mystick Rose ;  
Ark of the Covenant ; Queen o' th' starry Sky ;  
Temple of Gold ; the Thund'rers much lov'd Spouse ;  
Mirror and Shield of Justice ; David's Tower ;  
The Gate of Heaven ; dost thou not know her, Gregory ?*

*Pope. Pardon, illustrious, sacred, much-wrong'd  
Image ;*

*Forgive an Injury ignorantly done :  
My Ignorance caus'd it : let it excuse my Crime.  
I never saw the Virgin Mary before,  
Nor ever heard thy heavenly Voice till now :  
What Mortal ever saw or heard such Won-  
ders ?*

*Image. I do forgive thee willingly.  
But ask not Pardon for a second Error :*

*Still*

*Still with a decent Salutation greet*

*Me in thy Passage.—Whither was thy Journey?*

*Pope.* My Brother *Julio* having said a Mass just now upon one of thy Altars, he has aton'd Heaven's Anger, and deliver'd a Soul; and lo,

Th' half-roasted Ghost, impatient of Delay,  
Lies at the close-shut Gates of Paradise,

Where longing 't waits my coming for Admittance.

*Image.* Go thy ways, Gregory, and make Haste.

THE rarest Picture in Rome is at St *Sylvester's*, in the *Field of Mars*; which is an \* Image of \* They affirm, Christ, done, as they say, by himself. That this is the Image

mention'd by *J. Damascen*, which Christ sent to *K. Abgarus*. *Eusebius* recites the pretended Letters that pass between Christ and *Abgarus*; but says nothing of any Image. See *Reiskii Exercitationes de Imaginibus Christi*. All Fables.

If you desire Relicks, I can furnish you with some that are very curious. The † Ark of the † Father *Ma-* Covenant, *Moses* and *Aaron's* Rods, and the Fore-*billon's* Skin of Christ, are to be seen at St *John de Late-* Friends were *ran*. One of the Pieces of Money that *Judas* very Sorry, that a Person receiv'd: the same Person's Lanthorn, by the of his Learn- ing should fall good Leave of another Pretender at St *Denis* in into so gross *France*, and the Cross of Saint good Thief, are an Errour, as that of saying at the Church of the Holy Cross of *Jerusalem*, with with the Igno- rant and Su- perstitious the Tail of *Balaam's* Ass, and St *Paul's* Thorn. People at the shining Light that conducted the *Wise Men*, *Rome*; that the with the Horns of *Moses*; but that these Rays were Ark of the Covenant was eclipsed or evaporated, as well as the Sound of in the Church of St *John of*

*Lateran*. If he had reflected a little upon the Matter, the Sacred History would have inform'd him, that that is impossible; and the Author of the *Diarium Italicum* agrees to it, tho' he is some times too much inclined to such sort of Relicks. See the *Supplement* upon this, and the Rods of *Moses* and *Aaron*.

the

the *Jerusalem* Bells ; and that the *Moses's* Horns were transported to *Genoa*, where they believe they are still safely preserv'd.

THE Navel of Christ is at *St Maria del Popolo*. You must know by the By, from whence that Church has taken its Denomination. In the very Place where it now stands, there was formerly a large Walnut-Tree, on the Branches of which a great many Devils did constantly perch, to guard the Ashes of *Nero*, that were enclos'd in an Urn near that Place : and the People, as you must needs suppose, were extreamly plagued by such troublesome Neighbours : upon which the

\* *Paschal* II. \* Pope mov'd with Compassion at their Miseries, endeavour'd by Fasting and Prayer to drive away this hellish Fry ; and it was reveal'd to him, That he must pull up the Tree by the Roots, and in the very same Place erect a Church to the Honour of *Mary*. This Advice was put in Execution with a great deal of Solemnity ; all the People contributed to the Work, and that gave Occasion to the Name of *St Mary of the People*.

I Must also tell you something of \* *St James Shakeborses*, where they show the Stone † on which Christ was circumcis'd, with the Impression made by one of his Heels upon the Marble ; for such Impressions are evident Proofs : and also ‖ another Marble Table, on which *Abraham* design'd to have sacrific'd his Son. The Empress *Helena*, says the Story, sent these bulky Relicks to be plac'd in *St Peter's* Church ; but as soon as the Waggon came over-against *St James's*, the Horses stopp'd suddenly, and cou'd not be made to go one Step further. This unexpected Freak of theirs, you must needs think, surprized the Drivers ; and even they perceiv'd that the Stones were really grown heavier : which made 'em  
imagine

\* *S. Giacomo Scoffacavalli*.

† On the Altar of the Presentation.

‖ On *St Ann's* Altar.

imagine that these Relicks had a secret Inclination to lodge at St James's, rather than at St Peter's. At first indeed this Fancy did not appear very reasonable; but there being by chance one in the Company who remember'd that St Paul calls St James as well as St Peter, *The Pillar of the Church*, they were all confirm'd in the Belief, that this Accident was not brought to pass without some mysterious Design. However that be, though \* all the Buffies in Italy had been there, \* F. Mont- the Waggon wou'd have sooner pulled them <sup>faucon</sup> doth backwards than they cou'd have drawn it for- <sup>not like this</sup> Kind of Mira- wards; and therefore they were forc'd to leave cles, as one the Relicks at St James's: and to preserve the <sup>may see in</sup> Memory of so great a Miracle, they gave that <sup>his Palaeogra-</sup> Saint the Surname of *Scoffa cavalli*, or *Shake-horses*. <sup>phia Græca,</sup> L. iv. C. 2.

You have Reason to believe that I have had <sup>Pag. 273.</sup> the Curiosity to hear some Preachers here: neither are you deceiv'd when you suspect that I am no very great Admirer of their Way of \* Their finest Preaching: you might have added, of their <sup>Discourses are</sup> Sermons. The Preachers here, generally speak- <sup>esteemed those</sup> ing, have indeed some natural Endowments that <sup>which pro-</sup> have a Tendency to some Parts of Oratory, but <sup>voke the most</sup> seem perfectly ignorant of sublime Eloquence. <sup>Laughter to</sup> Tis true, eye- <sup>the Hearers.</sup> in their common Practice. Their Motions are <sup>ry Order of</sup> extravagant; The Variation of their Voice <sup>Monks has a</sup> throws 'em from the loudest Treble to the low- <sup>particular</sup> est Base twenty times in a Quarter of an Hour; <sup>Way of</sup> and their Discourses have neither Strength nor <sup>Preaching:</sup> Gravity. They bawl, they torment themselves: <sup>The Jesuits</sup> are esteem'd <sup>very good De-</sup> claimers, and their Gesture is not so extravagant as that of other Monks; but their Style is the most Swelling. The *Capuchins* are everlasting Thunderers, and preach nothing but Death and Destruction, if it be not a Day for Buffoonry. Hell, Purgatory, and the last Judgment are the Subjects of almost all their Discourses. They pull their Beards, clap their Hands, and roar out hideously. I found t'other Day a very pleasant Remark in a Book that treats on this Subject; the Author of which assures us, that always when a *Capuchin* preaches, the Dogs run out of the Church.

their

their Pulpits are for the most Part like so many Balconies, in which they range from one End to the other with great Noise and Heat; but all that proves nothing, and signifies nothing. They are perfect Strangers to that admirable Way of Enunciation, which by an agreeable and well-order'd Mixture of Softness and Vehemency, does at once charm, and move, and ravish the Souls of the Hearers: and besides, their whole Discourses do usually consist of a Medley of insipid Jest, and ridiculous Tales. I heard a *Carmelite* the other Day, who in a Sermon that he preach'd before certain *penitent Women* of the *Holy Cross*, concerning *Mary Magdalen*, diverted himself in his secret Imaginations. In order to display the Merit of that Sacrifice which his Penitent made of the Pleasures of the World, he spent at least a Quarter of an Hour in painting her forth as the most charming Creature under Heaven. He forgot not the least Feature of the compleatest Beauty, and spoke rather like a skilful *Painter* than a *Preacher*. Perhaps also he imitated *Perrin del Vague*, who was wont almost always to make the *Picture* of his Mistress, when he had a Mind to describe any beautiful Lady in an History.

\* Urbs est  
jam tota Lu-  
panar. Rome  
now is one vast  
Brothel.  
*Bapt. Mantu-*  
*an.* The  
known Courte-  
zans are not  
permitted to  
go to the  
*Cours*, the  
Place where

You must address yourself to some other Person for a satisfactory Answer to that Question which you propose; Whether there are more Courtezans at *Rome* or at *Venice*. I must acknowledge I do not see so many of them here as at *Venice* in Carnival Time; but that is no Argument of their Scarcity, especially since I am assured by several Persons that their \* Number is

Persons of Quality take the Air; or any where else in a Coach, upon Pain of being fin'd an hundred Crowns for the first Fault, and whipped for the Second. This Order was made by *Sixtus V.* and is still in force. When the Pope expelled the Courtezans, *Pasquin* sung *Laudate Pueri Dominum.*

almost

almost infinite. As bold an Undertaker as *Sixtus Quintus* was, and how eagerly soever he strove to purge *Rome* of that Kind of Cattle, you know he was never able to compass his Design; and even after he had banish'd the lewdest of them, he was forced to recall them, and settle 'em again with as much Solemnity as they had formerly been, by *Sixtus IV.* This was done, they say, to prevent greater † Disorders. St *Paul* says, † *Roma quid est? quod te docuit præposterus ordo. Quid docuit? Jungas versa elementa, scies: Roma Amor est. Amor est qualis? Præposterus. Unde hoc? Roma mares—Noli dicere plura, Scio.* These Verses cannot be English'd without losing the Pun.

THIS puts me in Mind of the ancient Picture of a Wedding at the *Aldobrandin* Palace: 'Tis a Piece of a \* Frize, which has been placed there \* Or the with that Part of the Wall on which it is painted. It is a Piece much-valu'd by them, both for broad Band under the Cornish, if relate is true. its Antiquity, and the Excellency of the Workmanship. You know that the Ceremonies of Marriage were very different, and subject to many Alterations among the *Romans*: Here the Bride is seated on the Side of the Bed, whereas she was sometimes wont to sit on a Sheep's Fleece, or on a Figure of the God *Priapus*. She bows down her Head, and counterfeits a certain Grief and Coyness, whilst a † Matron † *Pronuba.* with a smiling Countenance comforts, instructs, perswades her, and labours to make her sensible of her Duty. The Bridegroom, crown'd with Ivy, and undressed, sits near the Bed, with a brisk Air, waiting with a great deal of Impatience, till his whining Spouse has made an End of all her Grimaces and affected Airs. In the mean Time four or five Maids are busied in several

several Places, in preparing *Baths* and *odoriferous Ointments*: and a *She-Musician* plays on a *Harp*, whilst another seems to sing some *Hymen* io! O *Hymenæe*! some *Epithalamium* or luscious Song to dispel the Charms, according to Custom.

\* These Pictures having been often touched over, 'tis hard to say whether any Part of their ancient Colours are now remaining.

THE Pictures on the *Pyramid* of *Cestius*, and those of the abovemention'd *Frize*, are the only Remains of the \* *Ancient Painting* which I have yet seen in *Rome*. I doubt not but this *Mausoleum* of *Caius Cestius* has been already describ'd; yet since 'tis a very rare and beautiful Monument, I cannot forbear giving you some Account of it. The *Pyramid* is Square, and ends in a very sharp Point; it is an Hundred and twenty Foot high, and ninety four Foot broad at the Base. The Body of the Monument is of Brick, but cover'd over with square Pieces of white Marble. It was repair'd by *Alexander* the VIIth, in the Year 1673, and almost entirely restor'd to its primitive Beauty. It appears, by the \* *Inscriptions* that are still to be seen upon it, and were, probably restor'd with the rest, that it was erected in Memory of † *C. Cestius*, one of the seven Officers who were appointed to take Care of Religious Feasts. We enter'd this *Mausoleum* by a low and narrow Passage, which pierces thro' the Thickness of the Building to the Middle of it, where we found a little arched Room nineteen Foot long, thirteen broad, and fourteen Foot high. This Chamber is plaister'd over with a certain white and polish'd Mortar, on which there are still seen several Figures of Women, Vessels, and other Ornaments. I will not undertake to describe all these Things particularly; much less will I attempt to write a Dissertation on so difficult a Subject; I will only

\* *C. Cestius*,  
*L. F. Pob. Epulo. Pr. Tr.*  
*Pl. VII. Vir Epulonum.*

† *Blondus* pretends that this Sepulchre was common to the whole Society of the *Septemviri Epulones*. But he is the only Person that I know, who is of this Opinion.

tell

tell you, that having discoursed often with several Antiquaries concerning these Pictures, I found their Opinions very different. Some pretend, that in respect to the Monument they represent the Preparatives for a Funeral Show; and others say, for a Banquet, as being a Memorial alluding to the Office of *Caius Cestius*. Judge, I beseech you, what Dependence one can possibly have upon such Conjectures. One of these Figures holds a Vessel, in which, according to the Opinion of some of those learned Men, it pours lustral Water, which others take for Wine. Another Figure bears long Flutes, which according to some, were designed for Mirth; and according to others, for Mourning: both of the Parties pretending to confirm their Suppositions, by this Distich of the *Fasts of Ovid*. vi. 659.

*Cantabat Fanis, cantabat Tibia Ludis,*

*Cantabat mæstis Tibia funeribus.*

*The Pipe, with sov'rain and resistless Art,*

*In Temples fans Devotion's sacred Fire;*

*With Songs it warms, with Dirges chills the Heart,*

*While those expel the Grief which these inspire.*

THE Habits of several Colours, do not at all agree, if I may say something of it, with the funeral Ceremonies in those Times.

It appears by the Inscription of a Pedestal that was dug up, say they, near the Pyramid, and on which a Statue of *Cestius* seems to have been plac'd, that this Roman dy'd in the Beginning of *Augustus's* Reign: and those who have enquir'd into the Customs of that Age, assure us, that the Women who assisted at Burials were cloath'd in White, and that the Fashion of Mourning in Black, was abolish'd about the Beginning

At some Distance off Rome: but now much destroyed.

ginning of *Cæsar's* Dictatorship. However it be, I know not what shou'd hinder us from adventuring to maintain that these Pictures were only design'd for an Ornament of the Tomb, without regard either to Feast or Funeral. The Sepulchre of the *Naso's*, so exactly describ'd by Mr *Bellori*, is also full of Histories, and other Ornaments, which are the mere Product of the Painter's Fancy. And the same Observation may be made concerning several other Tombs, and especially Urns; which are adorn'd with Sculptures in *Basso Relievo*, that represent an infinite Number of indifferent Things.

\* It was invented by *John de Bruge*, a Native of *Guelderland* or of *Bruges*, in the Year 1450.

THE Durableness of these Pictures, and the lasting Beauty of their Colours, should deserve to be consider'd, if we were certain that they were the first Colours; but I have Reason to doubt it. You know that \* Painting in Oil is a late Invention. It appears that the Colours of these Pictures have been only diluted with Water, and do not penetrate the Plaister.

Others believe that this little Mountain is compos'd of the Wrecks and Fragments of the Vessels, in which the

THIS Pyramid is two hundred Paces distant from the little Hill commonly call'd *il Dolio*, or *Monte Testaccio*, that is, *The Hill of Pot/beans*. This Hillock is less than half a Mile in Compass, and has, perhaps, an hundred or six-score Foot in perpendicular Height. They differ much in their Suppositions concerning this great Heap of broken Vessels; but the most general Opinion is this: The Hillock being near the *Tiber*, 'tis suppos'd that all the Potters wrought about this Place, both for the Nearness of the Water, which is Necessary in their Employment, as well as for the Conveniency of transporting their Wares; the Provinces brought their Tributes to *Rome*; but I look upon this Opinion as altogether groundless. Sometimes there are Scorpions found between those broken Pots; but their Poyson is weak and slow. If the Animal be bruised upon the Wound, 'tis a quick Remedy.

and

and that they threw all the broken Pieces of their Vessels into one Place; which Supposition is confirmed by another Conjecture, that they might have an express Order for so doing, to prevent the Inundation of the River on that Side. They say also, that if we consider the vast Number of Idols, Ornaments of Temples, Bathing-Tubs; Statues, Vats, Tyles, and all Sorts of Vessels that were made in the great City of *Rome*, it will not appear strange, that the above-mentioned Hillock was raised out of their Fragments. And this seems reasonable at the first View; but it is very ill grounded upon a false Supposition of Matter of Fact.

SOME Wine-Merchants have newly thought fit to dig Cellars under this Hillock, to preserve their Wines cool; and I have been present several Times, in several Places, when they were at Work in digging these Caves; so that I had both Time and Opportunity to consider all that they drew out of them; yet I could never find any Fragments of Idols, Tyles, Ornaments of Temples, nor any Remainder, or the least Appearance of those Things that I mentioned. In more than twenty Cart-loads of those broken Pieces, I observed only Fragments of Urns, or at the least, of Vessels that seemed to have been Urns; or Cups, or Tubs; which being supposed, they must look for other Conjectures.

'TIS well known, that in ancient Times, the poorest Sort of People only were buried without the City, in certain Caves called *Puticuli*. The Custom of burning dead Bodies having continued very long, during that Time there was made a prodigious Quantity of earthen Urns for the Persons of mean Condition; and those Urns, notwithstanding all the Care possible, could not but be frequently broken. May it not then be

\* There was a certain Taylor, called *Pasquin*, who liv'd near this Place, and whose Shop was the usual Rendezvous of News-mongers. This Taylor was a Man of Wit of a jovial Humour, satirical, and a great Lover of Jest; his Lampoons were usually *Pasquinades*, and all the satirical Libels in the Town were ascribed to him. To persuade the World, that he was the Author of all those cutting Jest, they took Care to affix them on the Statue that is here

described, which was next his House, and by Degrees came to be known by the Name of *Pasquin*. It was found near an House belonging to the Family of the *Ursini*, over against the *Palazzo Torres*.

† Ad angulum Arianae ædis. *Boiss.*

‖ *Vendit Alexander Claves, Altaria, Christum :  
Emerat ille prius, vendere jure potest.*

*Sextus Tarquinius, Sextus Nero, Sextus & ipse,  
Semper sub Sextis, perditâ Roma fuit.*

*Conditum*

supposed, that out of Reverence to those Vessels, which were, or had been employed to so sacred an Use, and might still contain some of the Ashes of the Dead, that superstitious People esteemed it a Sort of religious Duty to gather all these Fragments, and lay them in Heaps together? Neither should such a Custom appear strange to us, since it is not different from the common Practice of Christians at this very Day; when instead of suffering the Bones of deceased Persons, [ that are dug up when a new Grave is made, ] to be scattered about, they endeavour to preserve them with some Sort of Honour and decent Respect, by piling them up in Heaps.

SINCE the Reputation of the famous \* *Pasquin* makes you desirous to be informed more particularly concerning him as well as of his Companion *Marforio*, called together *Les Medecins des Mocurs*, I will endeavour to satisfy your Curiosity. The first is a mangled and disfigured Statue, which, some think, was made for *Alexander the Great*, some for *Hercules*, and others for a *Roman Soldier*; so uncertain are the Conjectures of Antiquaries. It stands leaning against the Wall of a House, at the † Corner of a Place where several Streets meet. They talk of an Answer of *Alexander VI*, to those who advised him to throw *Pasquin* into the *Tiber*, because of the continual ‖ Satyrs which that Critical Statue made



*Conditur hoc Tumulo, Lucretia nomine, sed re  
Thais; Pontificis Filia, Sponsa, Nurus.*

made against him; \* *I should be afraid, replied* \* This he, *lest it should be turned into a Frog, and trouble* Thought is by some ascribed to Pope Adri-  
*me both Day and Night with its croaking.*

† *MARFORIO* is another maimed Figure, by an IV. some said to have been a Colossal Statue of *Jupi-* † The Word  
*ter Panarius*; or according to others, of the *Rhine*, *Marforio* comes from  
or of the *Nera*, which passes by *Terni*. 'Tis ve- *Martis Fo-*  
ry probable that it was formerly the Custom to *rum*; for so  
affix the *Pasquinades* on the Statue of *Pasquin*, was the Place  
but that Way is now laid aside; and all the sa- called where  
tyrical Invectives are still father'd on *Pasquin*, this Statue  
tho' they never come near him. 'Tis usual to stood, as well  
make him answer the Questions that are pro- as *Forum*  
posed to him by *Marforio*, which stands in one *Augusti*.  
of the Courts of the Capitol. See *Flavius*  
*Blondus* in his  
*Italia Illu-*  
*strata*.

*J. Bart. Marliano* in his *Topogr. Antiquæ Romæ*. *Andr. Fulvio*, *Antiq. di Roma*. *Vigenere*. *Boissard*. *Famiano*. *Nardini*. I believe that *Mr de Giry* is the only Person, in his Translation of *Tertullian's Apologeticks*, who has taken this Statue for a Statue of the *Tiber*.

THE *sententious Words* of the sincere *Pasquin*, put me in Mind of those which I read at the *Villa Benedetti*; which is a very pretty \* *House* \* Rus in  
in a charming Situation, between Vineyards and *Urbe*.  
Gardens; and of which the Stairs, Galleries, and many Chambers are adorned with moral Proverbs, Poets Sentences on all Subjects, in different Languages: And even Passages taken from the sacred Authors, though reputed by † Since the first Edition of these Letters, the Abbot  
common Readers to be Apophthegms of some dy'd, and be-  
*Socrates*, *Cato's*, *Seneca's*, or such Philosophers. queathed this  
Since the † *Abbot Benedetti*, an ingenious Man, House to the  
learned, and of a general Merit, had thought Duke of *Ne-*  
fit to expose those *Sapientum Dicta* to the Eyes of the *vers*.

the Curious which come to visit his little Palace, and has been by them generally approved ; I may venture, I think, to let my Pen transcribe into this Paper some of those pointed Words, without any Fear of your Criticism.

One cannot translate these Proverbs and Sentences, whose Terms are so emphatical, without taking all their Beauty and Strength from them.

*Inter cuncta leges, Et percunctabere Doctos,  
Quâ ratione potes traducere leniter Ævum.*

*Cùm fata sinunt, Vivite læti :  
Stygias ultro quærimus Undas.*

*Ὡς πάντων, σίβη το ἔθνη.*

*Quid est homo ? Et quid est Gloria ejus ?  
Flos levis, Umbra fugax, Bulla caduca, Nihil.*

*Habitacula Justorum benedicentur.*

*Pax optima rerum.  
Pax materia gaudii.  
Dulce Pacis Nomen.*

*Candida Pax Homines, trux decet Ira Feras.*

*Amara Guerra fâ dolce Pace.*

*Cki non s'avventura non ha ventura.*

*Invia Virtuti nulla est Via.*

*\* Cbi*

Marforio



\*  
*Cbi paga debito fà capitale.*  
 [Promesso fà debito.]

\*  
*Verum Oxyperum salubris Dieta.*  
*Cibi Modicus, Sibi Medicus.*

\*  
*Per mangiar assai convien mangiar poco.*

\*  
*Γλυκαίνει λιμὸς κυάμους.*

\*  
*Molti Cuochi guastano il brodo.*  
*Grassa Cucina magro Testamento.*

\*  
*Stet quicunque volet, potens,*  
*Aulæ culmine lubrico :*  
*Me dulcis saturet Quies*  
*Franquillo positus loco.*

\*  
*Jura, Pudorque, & Conjugii sancta fides*  
*fugiunt Aulas.*

\*  
*Splendida magnificis Paupertas regnat in Aulis.*

\*  
*Tout ce qui reluit n'est pas Or.*

\*  
*Quis Dives ? Qui nil cupiat. Quis pauper ? Avarus.*

\*

All covet, all lose.

\*

*Gran pazzia, il viver povero per morir ricco,*

\*

Buon Rè degli altri è Rè di se stesso.

\*

*Fear God ; Honour the King.*

\*

Decet timeri Cæsarem, sed plus diligi.

\*

*Si Fortuna juvat, caveto tolli :  
Si Fortuna tonat, caveto mergi.*

\*

Better bow, than break.

\*

*Industriam adjuvat Deus.*

\*

Chi guarda ad ogni penna, non fa mai letto.

\*

*Bona Mulier Donum Dei magnum,  
Jucunditas à Domino.*

\*

Donna di fenestre, Uve di Strada.

\*

*Donna Virtuosa non sà star otiosa.*

\*

Ἐγὼ, ὦς δ᾿ ἄτη.

Il grasso sempre vuol esser di sopra.

A bon Chat, bon Rat  
Qui se fait Brebis, le Loup le mange.

Vive tibi, & longè Nomina magna fuge.

Nobilitas sola est atque unica virtus.

Dives aut iniquus est, aut Iniqui Hæres.

Quod dubites ne feceris.

Quæ non posuisti, ne tollas.

Il n'est si bon Chartier qui ne verse.

Quem poenitet peccâsse penè est innocens.

—Trahent fabrilis Fabri.  
Quæ supra Nos nihil ad Nos.

Qui nihil potest sperare desperet nihil.

Ipsa Dies quandoque Parens, quandoque Noverca;

Si qua voles aptè nubere, nube pari.

\*  
*Elige cui dicas, Tu mihi sola places.*  
Non Thetida simul, & Galatheam.

\*  
*Ne sæpius homo ab homine.*  
\*

Guardati da aceto, di Vin dolce,

\*  
*Ambulate in dilectione,*  
\*

Vitæ Pharmacum fidus Amicus,

\*  
*Amicitia nescit superbiam.*  
\*

Non biasimar altro del tuo Vizio.

\*  
*In casa d'altri non far da Patrone;*  
\*

Non mette la bocca dove non ti tocca;

\*  
*Cbi si loda S'imbroda.*  
\*

Haver sentito dir, mezza buggia.

\*  
*Colui non sà poco, chi confessa non saper molto.*  
\*

Chi non sà niente, non dubita di niente.

\* *Eucharis*

\*  
*Eucharis Lingua multiplicat Amicos.*

\*  
*Spectator fastidiosus sibi molestus.*

\*  
*Festina lentè.*

\*  
*Satius est recurrere, quam malè currere.*

\*  
*Mus non uni fidit Antro.*

\*  
*Stultus, si tacuerit, reputabitur Sapiens.*

\*  
*Desperationis Ignavia radix & Nutrix.*

\*  
*Patria est ubicunque bene.*

\*  
*Chi cader Vuol, non merità Sostegno.*

\*  
*Chi sprezza la Vita, non teme la Morte.*

\*  
*Ogni Mattino ha'l suo Vespero.*

\*  
*Chi tosto cresce, tosto manca.*

\*  
*Sapientis est mutare consilium.*

\* Qui

\*  
*Qui terret, plus ille timet : Sors ista Tyrannis.*

\*  
*Necessité n'a point de Loi.*

\*  
*Qui trop embrasse mal étreint.*

\*  
*Selon le bras la Saignée.*

\*  
*Qui procul à Curis, ille Lætus ,  
Si vis esse talis,  
Esto ruralis.*

\*  
*Dulce Animi pabulum, Vera animi quies.*

\*  
*Omnes una manet Nox,  
Et calcanda semel via Letbi.*

\*  
*Vigilate, & Orate,  
Quia nescitis diem, neque horam.*

¶ UPON my Return to the *Villa Benedetti*, some Years after the first Edition of this Book, I found that several of the Sentences that I had formerly collected in that Place, were taken away, and others fix'd in their Room. 'Tis easy to comprehend the Reason of these Changes, and without Doubt they are grounded on the Truth of a Proverb, that they might have added to the preceding ones, *Tot capita tot sensus*. When a new Master of this House will not like some of these Maxims ; or when they shall not be altogether agreeable to his Humour, one may conclude

clude he will change them ; till another, perhaps will efface and reject the whole ; not being dispos'd to hang his Rooms with such whimsical, or at least extraordinary Sorts of Ornaments.

THO' those Things are not in themselves disagreeable, and tho' those various good Thoughts may make some advantagious Impressions on the Minds of the Readers ; yet indeed, I should have added nothing here to what we had just now seen, if I had not been invited to do it, by the busy Care of a Young *English* Gentleman, who took the Pains to copy the new Sentences, that we shall see by and by, when we accidentally happen'd to meet in that House together. He desir'd me to add them to the Rest ; and it was chiefly to shew him how desirous I was to oblige him, that I fill'd the three following Pages with his own Collection. I will first say,

that I only set down two of these new Sentences in my Table-Book. The first, was nicely written upon Vellum, and kept in a little gilt Frame.

\* That is to say, Such is my Character, that when 'tis evident

\* *Ita sum comparatus, ut licet videam aliter Veritatem docere non posse ; nisi ut vix uni bono & cordato Viro placere, & contra, mille Imperitis ac Stultis displicere cogar ; Malim tamen ab illo uno laudari, contemptis Reliquorum Ludibriis.* The Sense of this was the Consolation that *Grotius* gave to *Lewis Chapel* [Men whose Names are a sufficient Elogy] when the Preachers, and other Pedants exclaim'd so bitterly against the last, for Printing his *Critica Sacra*, and his *Ar- canum Punctuationis revelatum* : Take Courage, says *Grotius* to him, and *contentus esto magnis potius quam multis Laudatoribus.* I look'd upon that Sentence, as a Proof, or Demonstration of the Abbot's Wit and Sense, who never seeks after the Approbation of any but Men of Honour and Understanding ; contrary to the Common Practice of the Generality of Mankind, even

that in my teaching Truth, I cannot do it but in the Expectation of being derided by IGNORANTS and SOTS ; with the hopes to Please [or be Useful] to an only GOOD MAN ; I willingly chuse the Approbation of this, and freely scorn Mockeries of others, with the greatest Contempt.

of some who have introduced themselves into the Commonwealth of Learning, whose Ambition is only to gain the Approbation and Applauses of the ignorant and despicable Multitude. The other Apophthegm that I collected, was the favourite Sentence of *Luther*, as he declares it himself, in his Table-talk : UBI UNA GUTTULA MALI, IBI MARE BENEFICIORUM DEI. I thought that might have been put there by some *German Traveller*.

Ubi Multitudo ibi est Error. --Vulgus servum Pecus. Pecora Campi.

† This Maxim is so much the more remarkable, in its being the Thought of an Heathen, *Cicero*. One cannot imagine any thing finer. I will add, since the Opportunity invites me to do it, another Maxim of this great Man's, which should make the Generality of those that call themselves Christians ashamed. Quod si in hoc errore, quod Animos Hominum immortales esse credam, libenter erro : nec mihi hunc errorem, quo delector, dum vivo, exorqueri volo. Sin, mortuus, ut quidam minuti Philosophi censent, nihil sentiam ; non vereor, ne hunc errorem meum mortui Philosophi irrideant.

\*  
*Cede Deo, & Fortiori.*

\*  
Magnæ virtutis est cum Felicitate luctari.  
Magnæ felicitatis est à Felicitate non vinci,

\*  
*Molto vale, & poco costa,  
A male parole buona risposta.*

\*  
Responsio mollis frangit Iram.  
Sermo durus suscitatur furorem.

\*  
*Abominatio Domini est omnis Arrogans.*

\*  
Vasi vuotti fanno gran strepito.

\* *Parlar*

\*  
*Parlar senza pensare,  
Tirar senza mirare.*

\*  
Parlar non fa, chi tacer non puol.

\*  
*Sibi parat malum qui alteri.*

\*  
Magnanimo satis est prostrâsse Leoni.

\*  
*Tene Mensuram, & respice Finem.*

[The Apophthegm of the Emp. Maximilian I.]

\*  
*Donna ride quando puol :  
Donna piange quando Vuol.*

\*  
La Bellezza è un Fiore :  
Presto nasce, presto muore,

\*  
*Opitulari suavissimum est.*

\*  
La Mano che tu non puoi morder,  
bascia-la.

\*  
*Omne Solum Forti Patria.*

\*  
Si vitare voles acerba multa,  
Et tristes Animi cavere morsus ;

Nulli te facias nimis Sodalem :  
Gaudebis magis, & minùs dolebis.

\*  
————— *Sit mihi mensa tripes, &  
Concha Salis puri ; & Toga quæ defendere Frigus  
Quamvis crassa queat.*

\*  
Noli Regibus dare Vinum.

*Regem non faciunt Opes,  
Non Vestis Tyriæ color :  
Non Auro nitida Trabes :  
Rex est qui metuit nihil.  
Hoc Regnum sibi quisque dat.*

Beatus ille, qui procul negotiis,  
Paterna Rura bobus exercet suis !

\*  
*Ubi turpis est Medicina, sanari pudet.*

\*  
Adde parum parvo, parvo superadde pusillum !  
Tempore sic modico magnum cumulabis acervum.

\*  
*Facite vobis sacculos qui non veterascent ;  
Thesaurum non deficientem in Cælis.*

\*  
Annuus qualis est tibi Proventus ?  
Dominus est Hæreditas mea.

Est parvula Domus !  
*Sensit Alexander Testâ cùm vidit in istâ  
Magnum Habitorem, quantò felicior hic qui  
Nil cuperet, quàm qui totum sibi posceret Orbem.*

Viles carpis Cibos !  
*Sed carpo faciles, nec trepidâ manu.*

Qualis

Qualis est Torus ?

— — — — *bic mollis panditur herba,  
Sollicitum Curis non abruptura Soporem.  
Rumpatur, quisquis rumpitur invidiâ.*

I'm sorry that I cannot relate to you so many Wonders of *Tivoli* and *Frescati* as you seem to expect. They are indeed very pleasant Places, and rather than give Offence, I will even adventure to call them very fine. But if once this Maxim be establish'd, That when we consider Things which are reputed beautiful, we ought to proportion the Esteem that we have for them, by comparing them one with another ; as, we do with *Roses* and *Gilliflowers*, which so darkens the fainter Lustre of a *Field Daisy*, that we pass by it without Reflection. If, I say, this Principle be laid down, I must sincerely acknowledge, that if we compare *Frescati* to *Versailles*, or even to several other pleasant Seats in *France*, that are not Royal Houses, I am persuaded, and dare positively affirm, that the celebrated Wonders not only of *Frescati*, but also of *Tivoli*, and all the most beautiful Places about *Rome*, [I mean as to Gardens and Water-works,] deserve no higher Title than that of pretty Things.

*FRESCATI* is a very small Town, seated on the Steepness of a Hill, twelve Miles from *Rome*. *FRESCATI*, There are several Houses of Pleasure in it, of <sup>anciently</sup> call'd *Tusculum*. *Kircher* which the three principal are *Monte-dracone*, belonging to the Prince *Brogheze* : *Belvedere*, to the Prince *Pamphilio* : and the *Villa Ludovisa* to the <sup>pretends that</sup> this Town <sup>was built</sup> *Duchess of Guadagnola*, the *Constable Colonna's* <sup>three hundred</sup> Sister ; and that deserves to be compar'd to the <sup>Years before</sup> Royal House I spoke of, as *Frescati* to *Rome*, or <sup>the War of</sup> two or three Trees to a fine Landskip. *Troy*, but he <sup>does not prove</sup> it : a difficult <sup>Task !</sup>

MONTE-

*MONTEDRACONE* is a pretty large House, situated on a rising Ground, from which you may discover *Rome*, and the whole Extent of the interjacent Plain; but that City is at too great a Distance to be seen from hence with Pleasure: and the uniform Verdure of the Plain is not adorn'd with that Variety of Objects with which a Landskip ought to be embellish'd. The View of *Paris* from *S. Clou* is a great deal finer. 'Tis true, the Prospect is more diversify'd on the Side of *Monte Porcio*, but 'tis also much more limited. The Avenues of this House are very difficult; and, to speak plainly, there are at present neither Fountains nor Gardens about it, that merit a particular Description.

THE Situation of *Belvedere* is not unlike to that of *Monte-dracone*. There is a pretty Cascade in it, and a Grötto, where you may see *Apollo* with the *Nine Muses* on Mount *Parnassus*. We were informed, that all these Statues play'd on Pipes when the Machines were in order.

THE Cascade, at the *Villa Ludovisia* is also the principal Ornament of its Garden. The Furniture of all these three Houses is mean; and every Thing about 'em appears neglected.

TIVOLI.

*TIVOLI* is another little Town, seated on a Hillock, eighteen Miles from *Rome*:

*Tum Gemini Fratres Tiburtia mœnia linquunt,  
Fratris Tiburti dictam cognomine Gentem,  
Catillusque acerque Coras, Argiva Juventus.*  
Virgil. *Æn.* vii. 670.

*Tibur Argæo positum Colono,  
Sit meæ Sedes utinam Seneclæ:* Lib. ii. Od. 6.

says *Horace*. Indeed, the Place stands in a very good Air, and very pleasantly.

THE

THE Duke of *Modena* has a House of Pleasure there, which is commonly called the Cardinal *d'Este's Palace*: It may be because it is for the Use of the Cardinals of that Family, when there are any. This Palace is large, and makes an handsome Shew; but has neither very fine Apartments nor Furniture. The greatest Rarities that it can boast of, are three Chambers painted in *Fresco* by *Raphael*, with some ancient Statues. The Garden is not very large, but it is embellished with pleasant Terras-Walks and Water-works; which far exceed those at *Frescati*, and are even thought to excel all the Works of that Nature in *Italy*; but the greatest Part of the Water-pipes are unfortunately stopped, and the Machines out of Order. The whole House appears \* at present in so forlorn and neglected a \* *April 8.* Condition, that 'tis impossible to behold the Re-1688. mainders of its Beauty without a Pleasure mixed with Grief. It would be certainly very unjust to refuse the Praises that are due to a Place, which if it be consider'd singly and by it self, must be acknowledged to have many Charms, and to contain Things very observable: Neither do I pretend in the least to derogate from its true Value: My Design is only to give a just Idea of it, and to remove those Prejudices with which many Persons are possessed concerning it. I will not strive to refute the Opinion of those who believe that the Gardens and Water-works of *Italy* did formerly surpass those of *France*; I do not enter into that Tryal: but since the Face of Affairs is altered, I say that we ought also to change our Language. I must confess I was strangely surpriz'd at the Sight of these small Things here, after I had heard the Water-works of *Italy*, so highly commended; as if there had been nothing in the Universe that could with Justice be compared

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pared to them. They tell us, that the Palace and Gardens of *Este* cost three Millions, and I will not pretend to contradict them ; but I must beg Leave to assure them, that *Versailles* has incomparable Beauties ; that the Water-works of that Place exceed a thousand Times those that are at *Tivoli* ; and that the very Lead of the Canals at *Versailles* cost ten Times more than all *Tivoli*.

† In this River are found little white Stones, which they call Sugar Plumbs. *Tivoli. DuVal.*  
\* Others pretend that it was a Temple of *Hercules*.

THE Cascade of the † *Teverone* is the most remarkable Thing in this little Town. This River forms a large and pleasant Sheet ; but the Fall is not high. *Præceps Anienus*, says *Horace* and *Silius Italicus*. Not far off are the Ruins of an ancient Building, said to have been the *Sibyl's* House ; *Sibylla Tiburtina*. There are in the Court two ancient Statues of a reddish Granite, speckled with black ; which, in Mr *Spon's* Opinion, do both represent the Goddess *Isis*. The same Author supposes, after some others, that *Adrian* caused them to be brought from *Ægypt* to adorn his Pleasure house at *Tivoli*.

THE Hill of *Tivoli* has furnished, Time out of Mind, the greatest Part of the Stones that are used at *Rome*. This Stone is usually called *Travertin*, by Corruption of the Word *Tiburtin*. The *Coliseum* was covered all over with it, and the Front of *St Peter's* Church is built with the same. This Stone is of an excellent Use ; but it is not very fine, being yellowish and porous ; whereas your *Portland* Quarry, as well as those at *Paris* and *Caen*, make a better Show.

THE Stones of *Tivoli* put me in Mind of a memorable Accident related by *Alexander Tassoni*, in his *Various Thoughts*. Not many Days ‖ ago, says that Author, the Workmen that were employed to dig Stone at *Tivoli*, having cleft a great Mass, found in the Middle of it an empty Space, in which there was a living *Crayfish*, that weighed

‖ He wrote above Seventy Years ago.

weighed four Pounds, which they boiled and did eat. I have read in another \* Author, That he \* *Alexander ab Alexandro.* found a wrought Diamond in the Heart of a great Piece of Marble, and a considerable Quantity of sweet and odoriferous Oil in another Piece of the like Marble; which is less incredible. *Bapt. Fulgus* mentions a living Worm that was found in the Middle of a Flint. *Tassoni* also relates, That the same Year a Cat suckled a Rat in *Tivoli*; but before I employed my Time in reasoning upon such Sort of Facts, I would be sure of the Truth of them, by undoubted Proofs.

THREE Miles from *Tivoli*, in our Way homewards, we passed by a little Lake called *Lago deus Bagni*, or *Solfatara*, and by the People named the *Sixteen Boats*; because of a like Number of floating little Islands that are upon it. It is almost Round, and of about two hundred Paces Diameter: That Water is extremely clear, and seems to be of a blueish Colour. It sends forth a pretty large Brook; and this, after a short and rapid Course, loses it self in the *Anieno*. Both the Lake and Rivulet exhale a sulphureous Odour, which is very strong, and is smelt at a great Distance. The late Cardinal *d'Este* having in vain attempted to sound the Depth of this little Lake, with a singul-  
They pretend that the Water of the *Anieno* is endow'd with a singular Virtue to whiten the Teeth and Ivory. *Schraderus.*  
 perswaded two Divers to enter into it; one of whom was never afterwards seen; and the other related, that he found the Water so hot, tho' at the Surface it is cold, that he was not able to descend to any considerable Depth. The Land is dry, and hollow underneath about the Banks of the Lake, as it appears by the deaf Sound made by the treading of Horses upon it. 'Tis probable that the visible Part of this Lake is only a narrow Mouth of a vast Abyss, which widens and extends it self under Ground very far on both Sides. And I think it may be conjectured concerning the first Diver, that either he ventured

too deep, and was surprized by the Heat of the Water; or that having wandered into some subterraneous Gulph, he struck his Head against the impending Arch, instead of rising at the Mouth of the Lake. However it be, we must necessarily conclude, that the Body was carry'd into some subterranean Vault, since it never afterwards appeared on the Surface of the Water.

ON the Bank of this Lake there are certain old Ruins, which Antiquaries call the *Baths of Agrippa*. The largest of the floating Islands makes an Oval, and is about fifteen Foot long; they are crouded together on that Side whither the Wind drives them: the least Touch makes them fail. Two of our Company went into one of the smallest of them, and pushed it from the Land only by thrusting against the Bank with the Points of their Swords.

I HAVE several other Observations to communicate to you concerning the principal Houses of Pleasure about *Rome*; tho' I do not design to describe them particularly, as I intimated to you before.

THE *Villa Borghefe* is, in my Opinion, kept in better Order than any that I have hitherto seen. 'Tis certainly a very pleasant Place, and fit for a great Prince. The House is almost covered over on the out-side with Antique *Basso Relievo's*, which are disposed in so natural an Order, and with so much Symmetry, that you would be tempted to think they had been purposely made to fill those Places where they are now set. Of the Statues with which the Apartments of this Palace are replenished, I shall only take notice of the *Juno* of Porphyry: *Romulus's* She-Wolf of fine red Marble of *Ægypt*: The Busts of *Hannibal*, *Seneca*, and *Pertinax*: The Hermaphrodite:

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dite: The old *Silenus* holding *Bacchus* in his Arms; and especially the \* *Gladiator*, of which \* On the Base you have a Copy in Brass at the End of the † Ca-<sup>'tis written,</sup> nal in St *James's* Park. I may venture to as-<sup>*Ayas*</sup> sure you, that this is one of the finest Antique<sup>*Δωριεύς*</sup> Statues in *Rome*: And I know one who is a very<sup>*Επίκουρος*</sup> skilful Judge in such Curiosities, who calls it his<sup>*Πάρις*</sup> Favourite, because he esteems it above all the<sup>Made by *Ayas*</sup> Rest. The Figure is an Imitation of the most<sup>*Σίας* Son of *Dositheus*, the</sup> exquisite Proportion of Nature: It represents a † Now at<sup>*Ephesian*</sup> Man in the Vigour of his Age, neither feeble<sup>Hampton-</sup> and womanish like the *Lantini*, and the *Apollo*;<sup>Court. 1712.</sup> nor so excessively brawny as the *Hercules*. The Posture in which he is represented shows a great Strength; and the longer you consider this Figure, the more admirable it will appear in every respect.

THE *David* throwing a Stone out of a Sling at *Goliath*, the *Aeneas* carrying his Father, and the Transformation of *Daphne*, are three modern Pieces, made by *Bernini*, which deserve to be ranked among the best Antiques. It would be an endless Labour to enumerate all the fine Pictures. The Saint *Anthony* by *Caracchio*, and the *Dead Christ* by *Raphael*, are esteemed the two principal.

I CANNOT forbear repeating once more, That the *Villa Borgheze* is a delicious Place. If all the Royal Magnificency which adorns some other Places does not appear in this with so much Splendor, yet it must be acknowledged, that it has Beauties no less soft and charming; such tender and natural Beauties as touch our Hearts very sensibly, if they do not inspire us with so much Awe. And even I will add, that *Rome* being the Source of Antique Statues and Sculptures, some of which are commonly reputed as inimitable; all the rest of the World must yield

the Precedency in this Point to the House of a Roman Prince.

As we were walking in the little Flower-Garden, the Gardiner made us take Notice of a double white *Hyacinth*, the Root of which, he assured us, cost Five hundred Crowns the Year before: I know not whether he lied or spoke Truth; but 'tis certain, that *Tulips* have been sold in *Flanders* for Four or Five hundred Pistols, so great was the Fondness that some Persons had for these Flowers. We need not longer wonder at the great Price of Jewels, since the least durable Beauties of the World are valued at so high a Rate. I have often observed upon the Gates of fine Gardens, that they have put severe Inscriptions against those that touch the least Thing in them; but the Prince *Borgheze* has found a more genteel Way of securing his Flowers and Fruits from rash and indiscreet Hands, by encouraging those that come to see his Gardens on the Point of Honour, and giving them an entire Liberty of taking what they please. *Viator*, says a Piece of Marble that stands just at the Entrance, *Legum compedes ne timeas. Ito quò voles. Carpito quæ voles. Abito quando voles. Dispose of every Thing here as you please; Carry away if thou pleasest the Garden, and the Gardiner, &c.* Young People who are least modest in this Respect, find themselves so touched with Gratitude by these fine Words, that they always keep their Hands in their Pocket; whereas they have a strange Itching, when they are forbidden to touch any Thing after a severe Manner.

The little Palace is seated on the highest Place of the Hill called Mount *Pincio*.

THE *Villa Ludovisa* is much out of Repair, by Reason of the Absence of the Prince of *Piombino*, who is Lord of it. There is a prodigious Multitude of ancient Statues to be seen in this Place. The expiring *Gladiator*, who is every where



Plate 5. Vol. 2. P. #1.

*Myrmillo expiring*



where known by the famous Name of the *Dying Myrmillo*, is the Piece that is most esteemed there by Statuaries and other good Judges. 'Tis valued at an infinite Price; and certainly there cannot be a Rate set upon Things of this Nature. Nevertheless, I hear that the poor Prince to whom it belongs, is in a Doubt whether he shall mortgage it for 15000 Crowns which are offered by *D. Livio Odescalchi*, the general Buyer at *Rome*, of precious Things. The Groupe called *Concord*; the Statues of *Fulvius*, of *Æsculapius*, of *Antoninus Pius*; the two *Apollos*; the two *Gladiators* reposing; *Faunus* with *Venus*, &c. are admirable Pieces. \* The best Pictures have been carry'd to other Places, with the richest Furniture; yet they shewed us a Bedstead enriched with several Sorts of precious Stones, formerly valued at Twenty thousand Pistols, if we believe them; but now much out of Order. In the same Chamber they made us take Notice of an Heap of Human Bones, which, they say, are petrify'd; but they are mistaken, for the Bones are not turned to Stone, only they are † covered over with a candied Film, or stony Crust, which has given Occasion to their Error: Not that I say that Bones are not capable of Petrification, as well as other Things. In the several Cabinets of Curiosities, they made us observe a great Variety of petrify'd Bodies: Fruits, Flowers, Trees, Woods, Plants, Bones, Fishes, Bread, Pieces of Flesh, and Animals of all Sorts; but indeed, I would not warrant all these Metamorphoses; and I will even ingenuously tell you, that there are a great many of them that I very much suspect. *Ambrose Pareus* relates and we know that the same Thing happens in one of the Lakes in *Ireland*.

There were three principal Sorts of *Gladiators*; *Andabates*, *Retiarii*, and *Myrmillones*.

\* See the Instructions to a Traveller.

† *Leandro Alberti* assures us, \* that the Wood which they place in the Lake de *Piè di Luco*, from whence springs the *Velino*, which we have mentioned already, is in a little Time covered with the like stony Matter;

\* Frà pochi giorni ritiovasi circondato di sasso.

\* The Town  
of Biedoblo.

*Agentinus* in  
his *Bavarian*  
*Annals* speaks  
of several Per-  
sons in that  
Country, who

as they were

milking their Cows, were suddenly transformed into Statues of Salt by the Force of certain spirituous Steams that broke forth in the Place where they were, during a great Earthquake in the Year 1348: Let him believe it that will, or can.

Instance of a Child that was turned to a Stone in the Mother's Belly: And which is far more surprizing, we are informed by the Histories of our Age, that an entire \* City in *Africk* was petrify'd in one Night, with Men, Beasts, Trees, Household Furniture, Tools, and every Thing that was in the Town, without Exception. If it is not true, nothing is more certain than that the famous *Kircher* relates it, in his *Mundus Subterraneus*.

THE *Villa Chigi* abounds with little Water-spouts, which never fail to besprinkle the Curious, if they do not take Care to prevent those Showers, by feeding the Gardiner when they enter. There is also there, a *Cabinet of Curiosities*, in which the little *Adrian* of oriental Jasper, is one of the most celebrated Pieces.

THE great Alleys of the *Villa Montalto*, or *Savelli*, with its Statues and Pictures, make it vie with the finest Country-houses about *Rome*. Here is still to be seen *Sixtus* the Fifth's little grey Chamber, while he was Cardinal *Montalto*, and, as you know, a *Franciscan*. The *Germanicus*, the *Piscennius Niger*, the *Scipio*, the Goddess *Nænia*, the *Adonis*, and the *Gladiator* of Touch-stone, are reckon'd among the principal Statues: And among the Pictures, the *Dead Christ* by *Raphael*, the *St Francis* by *Caracchio*, the *Virgin* and the *Bacchus* by *Guido*, with the *St John* of *Pomarrancio*.

THE Gardens of the *Villa Pamphilia*, would be, in my Opinion, the fairest that I have seen, if they were kept in better Order: For here I observed

served more Design, more Symmetry, and a more regular Disposition of the Parts than any where else. The House is adorned on the Outside with fine antique *Basso Relievo's*, like that of the *Villa Borgnese*, and it is no less replenish'd within ; but the best Statues were much disorder'd by an Accident which I shall relate to you. The Prince *Pamphilio*, while he was very young, was importunately sollicitated by the *Jesuits* to enter into their Society. He was not altogether averse to this Motion, and those designing Fathers employ'd all their Cunning to gain him under a Pretence of Devotion, to which they knew he was very much inclin'd. Among other Stratagems which they us'd, they bethought themselves to exclaim loudly against the Indecency of those naked Marble Figures, which he kept in this Palace ; and the tender Consciences of these rigid Casuists obliged him at length to order several Parts of these Statues to be cover'd. This poor young Prince, to humour his ghostly Fathers, caus'd Shirts of Plaister to be put upon all his Marble Subjects, Men, Women, and Children. This Reformation was very grievous to some Persons, especially to Painters, Sculptors, and Antiquaries ; but no humane Consideration cou'd prevail with the Priest-ridden Prince to desist from his pious Design to hide so many tempting and dangerous Objects. They were all daub'd and plaister'd over without Mercy, save one little *Bacchus*, who had the good Fortune to escape this Holy Fury ; as the young \* Lord *de la Force* was preserved from the Murderers of *Paris*, in that barbarous Massacre called of *St Bartholemew*. A poor *Venus*, one of the Master-pieces of the famous *Caracchio*, was smutted all over from Head to Foot, and transformed into I know not how many Figures ;

The late Dukes of *Guise*, caus'd the Duke of *Maxarin* to commit the same Reformation. And indeed, among those Statues, in general, there are some very undecent. \* He was afterwards made a Duke.

Figures ; which fill at present the Corner of a Picture of which she was formerly the fairest Ornament.

THE Prince having at last changed his Mind, and being resolved to perfer the Company of his Princess to that of the Jesuitical Society, was desirous to redress all these Disorders, and to restore his good Marble People to their ancient Condition. In Pursuance of this Design, he order'd the nasty Clay with which they were cover'd, to be taken off ; but the clumsy-fisted Masons had unfortunately mangled several Parts of the Marble to make their Plaister stick the better ; so that the greatest Part of these curious Pieces were very much damag'd.

I MUST not forget to tell you, that I observ'd, at the *Villa Savelli*, an unusual Figure of *Abraham's Sacrifice* by *l'Espagnolet* ; for, whereas *Isaac* is commonly painted on his Knees, and blind-folded ; and his Father with a two-handed Sword, or with a Turkish Scimitar, ready to cut off his Son's Head, according to the *French Fashion* ; *L'Espagnolet* has only given him a plain Sacrificing-Knife, as if he were going to cut *Isaac's* Throat ; which certainly agrees better with the usual Manner of sacrificing Victims.

\*Tis no less surprizing that *Isaac* is represented as a very young Boy. 'Tis expressly said, *Gen. xxii. 6.* as *Sir Thomas Brown* observes, that all the Wood which was to consume the Holocaust, was put upon *Isaac's* Back, to be carry'd to the Mountain ; and 'tis plain that this was too heavy a Burthen for a Child. *Josephus* says that *Isaac* was at that time twenty-five Years of Age. *Antiq. Jud. l. i. c. 13.*

*JULIO Romano* was the Architect of the Duke of *Parma's* House of Pleasure, commonly call'd *Vigne Madame*. This Building is neither great nor magnificent ; but its Beauty is regular and unaffected, and its Situation extreamly delightful. On one Side it enjoys a clear Prospect of *Rome*, with several Gardens, and many pleasant Country Houses ; and on the other, a beautiful

Part I. to ITALY. VIGNE MADAME.

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beautiful Landskip of little Hills well cultivated. Over-against it the *Tiber* creeps thro' the Fields and Meadows; and the farthest off from the Sight, the snowy Tops of the *Apennine* do insensibly mingle with the Clouds. Behind it is a shady Wood of tall Trees, adorned with cool and solitary Walks, which are incomparably charming. The Gardens rise into Terras-Walks, and want neither Fountains nor Statues.

I MIGHT add several other Observations concerning the Pleasure-houses of *Medicis*, *Mattei*, *Lanti*, *Cæsarini*, *Justiniani*, and some others; but I ought to pity you, for I'm confident you cou'd not much longer have Patience to hear of nothing but Statues and Pictures. And besides, 'tis Time to put an End to this long Scroll. I am,

S I R,

Rome, April 11.  
1688.

Your, &c.

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LETTER

## L E T T E R. XXVII.

S I R,

**I** SHALL begin this Letter by answering the Questions you propose concerning the \* *Tiber*. 'Tis certain that this River has nothing in it self that could have rendered it so famous as it has been; and without doubt it owes the Honour it has to be so generally known, to the Reputation of that Noble City which it waters; unless perhaps some Part of its Fame may be ascrib'd also to the Noise which its frequent Inundations have made in the World. [L. ii.] And Nevertheless it must be acknowledg'd that it has been often treated with too much Contempt: The great Rivers, jealous of its Glory, wou'd have it pass for a muddy Brook, such as it has been often represented. You may reckon that, by a general Computation, the † Breadth of the *Tiber* at *Rome*, amounts to about three hundred Foot; and besides, it is rapid, and of a great Depth. *Suetonius* relates, that *Augustus* caus'd it to be cleans'd, and somewhat enlarg'd its Chanel to facilitate its Course. Other Principles, à *Tiberino Latinorum Rege X*, who was drowned in this River, &c. See *Virgil*. It receives forty Rivers before its Arrival at *Rome*, says *Martianus*. See more in the Supplement.

† The Bridge of *St Angelo* is three hundred thirty Foot long, and that of *Sixtus* three hundred. Some Antiquaries affirm that it was not lawful to build Houses on the Banks of the *Tiber*, out of Respect to that Sacred River. But this is an Error, which might be easily refuted. *Claudian* and several other Authors have left positive Accounts of the great Number of noble Structures that were erected on the Banks of this River. You may see what *P. Bonanni*, a Jesuit, has written of the Statues of *Pont St Angelo* in his *Numismata Pontificum Romanorum*: From *Martin V*, to Innocent XII.

ces have also endeavour'd to prevent the Disorders that attend its Inundations, but with little or no Success. The *Sirocco Levante*, which is the *South-East* of the *Mediterranean*, and is call'd at *Rome* the *Sea-Wind*, does sometimes blow with so terrible an Impetuosity, that it drives back, or at least stops the Waters of the *Tiber* at its Mouth: And when it happens at the same Time that the melted Snow of the *Apennine* swells the Torrents which fall into that River, or that the same Effect is produced by continual Rains; the Conjunction of these various Accidents must necessarily increase its Waters, and cause those Inundations, which may be term'd the Scourge of *Rome*; as the fiery Eruptions of *Vesuvius* are called the Scourge of *Naples*. There are Inscriptions occasionally fasten'd in several Places against the Walls, to denote the Year and Height of the Inundations.

THE Water of this River is always thick and yellowish; but if it be suffer'd to stand one or two Days, more or less, it grows clear and limpid, and they assure us that 'tis very good. Nevertheless I perceive that Princes in all Ages have been at prodigious Charges to bring other Waters to *Rome*; in order to which they have diverted the Course of Rivers, pierc'd Mountains, and built great Aqueducts. And they continue still to make new Attempts to compass the same Design. The *Aqua Felice* was brought from twenty Miles to *Rome*, and cost Pope *Sixtus V.* near Four hundred thousand Crowns to bring it thither. And 'tis probable that the \* Fountain of *Montorio* cost a great deal more; since that Water is brought from a much greater Distance.

The greatest Inundation in some hundred Years happen'd under *Clement VIII.* in the Month of December 1598.

\* *Paulus V.*  
*Pont. Max.*  
Aquam in agro *Braccianensi* saluber-

*rimis è fontibus collectam, Veteribus Aquæ Alsatinae ductibus restitutis; novisque additis, XXXV ab Urbe Milliaris duxit. An. Dom. 1612. Pontificatus sui septimo.*

SINCE

SINCE I have mention'd the *Montorio*; I will add some other Remarks concerning it. There is on the Altar of the *Franciscan Church*, that admirable Picture of the *Transfiguration*, which is the last Work and Master-piece of *Raphael*. And not far from that Church, they visit, with great Devotion, the Chapel, which is built on the very same Place, where they say that *S. Peter* was crucify'd: And in the Middle of this Chapel they have made a deep Hole, where they affirm the Cross was fixt. You know what *Platina* and others have related, that *St Peter* desired to be crucify'd with his Head downward; not esteeming himself worthy to suffer in the same manner with *Christ*. A very good Picture of this pretended Crucifixion is to be seen at *St Paul's at the Three Fountains*, by the Hand of *Guido*: And in the same Church they show the Pillar, on which they pretend *St Paul* was beheaded. How a Man should be beheaded upon a Pillar; and for what Reason those that beheaded him made such an Execution there, is a Mystery to me, or a Sort of a Riddle, which, I confess I do not understand. But I must return to *S. Peter*, for since I have an Opportunity, I cannot forbear making some Reflections by the By, upon the pretended Voyage, that \* several have bethought themselves to say, he made to *Rome*, taken from the Fable of *Metaphrastes*. It is plain if one does but consider on it a little, that those who first set that Story about, did it with a Design to confirm and strengthen the conceited Opinion which was already spread Abroad concerning the Primacy of the Church of *Rome*; this Primacy being, according to them, a Consequence not having taken Pains sufficiently to examine the Matter of Fact, or from their having some particular Reasons to make this Sort of Complement to the Church of *Rome*.

\* Some Authors even among the Protestants themselves have put the Matter in Doubt; but that happen'd either from their not having taken Pains suf-

of

of the Succession of the second Bishop to the personal Ministry of the Apostle *S. Peter*, and afterwards of all the Rest : Nothing is more proper to give a Lustre to the *Roman* See, in the Minds of the † common People ; and almost all are common People. Do you not observe, say they, that *St Peter* having been the Head and Conductor of the first Christians that were assembled at *Rome*, it is impossible to dispute with the holy Fathers, the *Popes*, who possess'd his Seat and Office after him, the Quality of his

† I say, in the Mind of the People, whose Ideas of this Matter are very false, as indeed they are of every Thing else.

To have succeeded *St Peter* in the Manner as they understand it at *Rome*, and sometimes in other Places, they must have succeeded also in the Titles and Gifts of the Apostles [*χαιρουντα*] : for a simple *Agent* succeeds an *Ambassador*, and a Subject exercising the Regency in the Prince's Absence, succeeds a King ; but these Sorts of Successions do not carry any Parity or Proportion between the Persons that succeed one another after this Manner. The Night succeeds the Day ; Winter Summer ; and a Tempest a Calm. Several Christian Priests, of different Sects, often fall into an Error of great importance, as well as the *Pope*, in not making this Distinction ; and in applying to themselves, either without Consideration, or because Vanity and Interest find their Account in it, several Things which are not spoken in Scripture but of the Ministers who were immediately inspir'd, and which do not by any means agree with those of this new common Ministry. These I own have succeeded, in one Sense, the Apostles, since they came after them, and have in some Respects supplied their Place. But we must take Care not to fall into a Delusion, as if they had also succeeded to the Apostleship, the spiritual and miraculous GIFTS, Revelations, Infallibility in Matters of Salvation, and all the divine Prerogatives of the Holy Apostles. 'Tis a great Error in them to imagine, they can put themselves upon an Equality with the Holy Apostles, because they have succeeded them ; and succeed them only, as I have already observed, in the same manner as a Person without any Character, succeeds an Ambassador ; and as Darkness succeeds Light. They make a great Noise in Christian Societies, about certain Opinions, which very often are of little Importance, and which they render odious, under the Denomination of Heresies ; but they suffer like a Gnat, the most pernicious Illusion of a great Number of those whom they call Ecclesiasticks, to fly up and down, who in spite of the Lessons and various Endeavours of the true Ministers of the Gospel, have the Boldness to put themselves in the same Rank and Place with the Holy Apostles ; as if there were an Equality between them, and both were immediately and personally sent by God ; as if their Words were Oracles, and that we ought to pay them the same Obedience and Respect ; taking an Opportunity by this means, of exercising an absolute Dominion over the poor Christian Flocks ; and of imposing on them, as they do at *Rome*, what they please, by abusing their Credulity and Simplicity. This Practice, which is too general, is the Source of a thousand Confusions, and Calamities.

Successors ?

\* Domine  
quò vadis, &c.

Successors? This, according to all Appearance, is what has given Occasion to the Invention of this Fable. Afterwards, to the Supporting it, in endeavouring to metamorphose it into Truth, or at least into a Problematical Matter, they have had Recourse to Methods commonly us'd in such like Cases. They have forged several Sorts of Writings, and among the Rest an *Itinerary* of St *Peter's*: An Account of his Voyage; his Adventures; his Landing; his various Miracles; and \* Apparitions; his Dispute with *Apion*; his Imprisonment; his very extraordinary Crucifixion; and of all his Martyrdom; in which they have precisely set down the Time and Place. They have built Churches and Chapels in the Places where such and such Accidents happen'd to him. They have bethought themselves to shew at *Rome* not only the Chains, the Whip, and the Pillar of *Flagellation*; some Drops of his Blood; Pieces of his Bones and Clothes; some Relicks of his Beard and Hair; his Boat; his Nets, his Shadow, and an hundred other Things; but they assure us, without any Hesitation, or—that they have his Body whole and entire, in the *Basilick* which is dedicated to him: And how can one say, after all this, that S. *Peter* was never at *Rome*? How dare any Man strike at this Foundation of the Pontifical Empire?

I HAVE often wonder'd that a Person of M. *Bochart's* Character, could be at the Trouble to write a pretty long Treatise, to prove that *Aeneas* never came into *Italy*. The Thing speaks sufficiently of itself. The *Aeneid* is so manifestly a Fable, that 'tis to declare one's self the Poet's Bubble, to make it appear that one doubts one single Moment of the Fiction. And I say as much with Assurance of the Apostle St *Peter's* pretended Voyage into the same Country. After having  
 examin'd

examined this Affair with all the Diligence that has been requisite, I have placed it in the Rank of those Sort of \* gross Impostures that deserve \* More or less, no Confutation; notwithstanding the Efforts of according to the Shortness of several Writers who have maintained it. If it or Length of Time that it should happen that some honest Person, full of Time that it his Prejudices, should seriously protest that he is pretended persuaded of St *Peter's* having been at *Rome*; St *Peter* stay- and thought fit to publish the choicest of his ed in the City of *Rome*. Some Arguments, with Brevity and Candour; I own have carried I should find Pleasure in my undeceiving that the Absurdity good Man, by making it appear with full Evi- so far, as to dence, that none of his Reasons are conclusive. affirm, that I am speaking of a Man of Sincerity: For, indeed, *Peter* was as to those Disputers whose Writings have no o- Pope of *Rome* during twenty ther End than to cast a Mist before the Read- five Years. er's Eyes, and puzzle him with Objections, the trifling of which they are themselves secretly convinced of; it is sufficient with those People to discover their Insincerity to others, without engaging any further in the Controversy.

THE Column of St *Paul* puts me in Mind of another, which we saw some Days ago in the Cloyster of St *John de Lateran*: 'Tis that on which St *Peter's* Cock crew. In the same Place there is another, which, say they, was cleft a- \* Just six Eng- lish Feet, and sunder from Top to Bottom on the Day of the the Thickness of a Crown Passion. They show also the Measure of *Christ's* of a Crown \* Height, to which they pretend that never any more. Person was yet found exactly equal. And here † It is of Por- phyry, four they also keep the † Stone on which *Pilate's* Sol- Foot long, and diers cast Lots for *Christ's* Garments; the Dice, three broad. as they say, are at *Umbriatico* in *Calabria*. I will They shew at S. *Denis* near *Paris* another that was pierced by a Host which flew out of Column of the Hands of an incredulous Person; nor of *Jasper*, which say they, is the some other Curiosities of that Nature that are to exact Measure be seen under the Portico's of this Cloyster. But of *J. Christ's* Height. I can-

I cannot forbear telling you, that I have seen there the famous bored Chair, about which you desire to be informed, that was formerly made use of in the Ceremony instituted to prevent all Doubts concerning \* the Pope's Sex. It is a Kind of Elbow-Chair of one single Piece of Porphyry.

\* After the Examination of the Wit-

nesses, they cried with a loud Voice, Ἀρσεν ἔστιν ἡμῖν ὁ Δεσπότης. *Man nobis Dominus est*; We have a Male Lord or Pope. *Leo Chalcond.*—*alt* voce exclamabant, Testiculos habet, dignus est Papali Coronâ.—*at nemo jam ad Pontificatum promovetur, qui suæ Virilitatis, non dederit antea satis efficax testimonium. J. J. Boissard.* They proclaimed aloud, says that Author: He has,——and is worthy of the Papal Crown. But, adds he, none are now advanced to the Pontifical Dignity, who has not already given sufficient Proofs of his Virility.

WHETHER the Reason and End of that Search gave Occasion to the ancient Use of this Chair; or whether it was made only to put the Popes in Mind that they were not Gods, but Men, and subject to all human Infirmities; or whether that Ceremony was ordained for both these Ends together, as *Platina* seems to think, who speaks very obscurely on this Occasion; it is a Controversy which I am as willing as you to leave undecided. But as for the *She Pope*, I am resolved to take another Course; and since you have given me a fair Occasion to add some Reflections to all that has been said by so many different Persons on this Subject; I must tell you freely, that I find not the least Solidity either in your Objections, or any of those that have been raised by others against the Truth of this History.

'Tis true, some *Protestant* Authors have rejected it as a Fable, as well as the *Roman Catholick* Doctors of these last Ages: Whether the former did really esteem it to be such, or were acted by an awkward Spirit of Singularity, or a certain Sort of Complaisance which might have been very well spared, I will not here pretend to determine;

but

but let us consider the Matter of Fact, and examine the Arguments on both Sides, with all possible Brevity ; since you engage me in that Digression to divert our Minds with some new Objects.

I CANNOT perceive the least Shadow of Reason, that should hinder us from ranking this Adventure among a great Number of other extraordinary Events recorded in History, to which no Body can without Injustice refuse to give Credit. We find \* seventy or eighty Authors, who have \* *Blondel* acknowledges several Times related the same Thing. These <sup>seventy one</sup> Authors are Men of Sense, whom no Consideration, either of Profit or Honour, could have <sup>Greek and Latin cano-</sup> prompted to make such a Declaration : Quite the <sup>nized Writers,</sup> contrary, as the Interest of their Religion, and Fear of Punishment might have deterred them from publishing that Adventure. What Folly then, <sup>And the famous Stephen Pasquier says,</sup> or rather Madness, must we suppose so many <sup>that none of these Authors were ill affected to the</sup> grave Authors to have been seized with, which <sup>Dignity of the Holy See,</sup> could entice them to invent a Fable of this Nature, with all the Circumstances that attend it ? And what Evidence or Authority can henceforth persuade us to believe the Facts which we never saw ?

I MUST acknowledge it to be my Opinion, that the airy and humorous Wit of Incredulity never made a worse Figure than on this Occasion. But you will perhaps tell me, that they don't insist upon a bare Negation of the Matter of Fact, but that they alledge several weighty Arguments to confirm their Opinion, which deserve to be considered ; and that after a careful and serious Examination of the whole Controversy, they find Reason to conclude, that the History of the pretended *She Pope*, is an ill contrived Fable.

VERY well, I will attend to these boasted Arguments immediately, and confute them very easily ; but first give me Leave to assure you, that when a Matter of Fact, which does not imply any Contradiction, is positively attested by sufficient Authority, we must not pretend to call the Truth of the History in Question, merely on the Score of certain Criticisms on some intricate and not common Passages in it. In the present Case we produce a Multitude of Authors of undoubted Credit, who confirm the Truth of our Assertion ; and all your Half-Difficulties can never invalidate the Testimony of so many credible Witnesses.

THE Question is not whether it would be an easy Matter at this Time, \* to set the Triple-Crown on the Head of a disguised Wench. Without Doubt such an Attempt would be ridiculous ; and the Non-impossibility of the Success would be an ill Argument to justify the Undertaker : But we must not reason concerning what is already past, as we do of that which is still to come. We daily see long Series's of extraordinary and unexpected Adventures, the Truth of which we do not at all question ; though none but a Mad-man would fancy himself able to achieve such Enterprises.

\* We must also consider the Difference of Times. That was an Age of Ignorance, Stupidity and Confusion. But the Times are altered, and Men are not now so easily bubbled as formerly. We live in an Age that is wonderfully improved in Craftiness and Subtlety ; how little Reason soever we have to boast of our Improvements in Probity and Goodness.

'Tis certain then, that the Word *Difficulty* is equivocal, and that the Arguments that are grounded upon it, are for the most Part mere Sophisms. There may be a great deal of *Difficulty* in the Performance of a Thing, and yet the very same Thing may be sometimes easily done, and as easily believed after it is done. The *Switzer, William Tell*, had Reason to say it was a very

very difficult Task to shoot down with an Arrow the Apple that was placed on the Head of his Child. Yet if we consider attentively the Nature of the Thing, we must acknowledge there was no Reason to suppose that the Motion of the Arrow should be guided to any other particular Part rather than to the Apple. Should I desire you to find out some simple Shepherdes, and to perswade her to take Helmet and Sword, to ask of the King the supreme Command of an Army, and afterwards to fight and rout his Enemies, you would be apt to imagine that I were either mad or had a Design to abuse you. But if you call to Mind the Story of the † *Maid of Orleance*, † *Joan of Arc*, a poor Shep- who was both a *Shepherdes* and a great *General*; herdes of the you must change your Opinion, and own that Village of the possibility of the Thing is a sufficient Rea- *Damremy* on the *Meuse*: At the Age of son why you should not contradict the Truth of it. eighteen or twenty Years.

she was entrusted, by *Charles VII*, with the Command of Part of his Forces. She relieved *Orleans*, beat the *English*, reconquered *Champaign*, and caused the King to be solemnly inaugurated. See *Mexeray* in the Life of *Charles VII*, *Ann.* 1429, and *Du Hailan*.

THIS may be well applied to our *Pope Joan*; but without insisting longer on the Comparison, I challenge you to renounce all those Shadows of Arguments which you ground on some pretended *Difficulties*, if I can make it appear that these *Difficulties* are not unanswerable, and that the controverted Story is probable; or at least possible. And first, pray rid your self of your Prejudices against the Capacity of the Female Sex. A thousand Examples of illustrious Women might suffice to convince us, that it is only the Want of that Education which we enjoy, that makes many of them seem incapable of the Management of Affairs; tho' there were not other

Reasons even to force our Assent to so evident a Truth.

LET not the beardless Chin of *Her Holiness* perplex you; since a Beard has not always been thought a necessary Qualification for a Pope; and the Papal Throne has been sometimes filled by \* Youths that could not have been distinguished from Women by their Chins. Besides, you know † *Semiramis* performed the Office of a King, in the Quality and Habit of a Man; and why might not our *German Lady* act the Pope *John XII*, under a like Disguise? And what do you or I know whether they were not both of the Number of those *Virago's* who have a masculine Mien, and are not destitute of Beards. So long as your Mind is full of the Idea of a pretty Maid, Young, Soft, Fresh, Innocent, Fearful, without Knowledge and Experience, and cloathed as other Women are, certainly you'll never be able to lay aside your Prejudices. But if instead of that young Female Ideot, you represent to your self some bold Virago, some *Christina* with a Masculine Voice and ‖ a hairy Chin; some learned, witty, and daring Creature disguised like a Man; all your Prejudices will easily vanish, and you will quickly acquiesce in the Truth and Evidence of our History. And after you have made these Suppositions, which are certainly very reasonable, you will find it as easy to advance a Woman so qualified to the Papal Chair, as a begging Vagabond, such as *Adrian IV*, or a Swine-herd like *Sixtus V*; and as several other Popes, who have been raised to that Dignity from the lowest Degree of Mean-ness.

\* *Agapetus II*, was elected Pope before he was eighteen Years old; *Benedict IX*, at ten; and *John XII*, at seventeen. See the History of *Rodolphus Glaber*, and *Baronius's Annales*. *Flodoard*, l. iv. c. 19. relates, that after the Death of *Sculphus Arch-Bishop of Rheims*, an Infant was put in his Place, that was not five Years old. And *D. Peter de S. Romuald* writes in his Chronological Treasury, that *John of Lor-rain* was created Bishop of *Metz* at four Years of Age; that *Alphonso* Infant of *Portugal* was made Cardinal at Eight Years, and *Odet de Chastillon* at Eleven. † I might easily make a long Catalogue of Women who have discharged all Sorts of Offices, and have passed for Men. ‖ *Aristotle* tells us, that the Prophetesses of *Caria* in *Asia Minor*, were bearded Women. See p. 315.

BUT

BUT, you proceed, how can it seem probable that a Woman could so long hide her great Belly, and at last be so much a Fool as to expose her self to the amazing Danger of being delivered of a Child in the Midst of a solemn Procession?

I ANSWER, first, that *\* probable, or not probable \** Father Si-  
ble, 'tis all one to me, so long as the Thing is *man* faith ve-  
possible. But secondly, as to the first Part of your *ry* well, that  
Objection, I say, That a Woman may contrive *an Argument*  
several Ways to prevent the Discovery of such a *taken from a*  
Secret, especially when she is generally believed *pretended Ab-*  
surdity, is not  
to be a Man: If any of your Friends should be *an Argument,*  
troubled with a swelling in his Belly, would you *when the Mat-*  
presently imagine him to be a disguised Woman, *ter of Fact is*  
and with Child? In the third Place, I shall offer *demonstra-*  
two Considerations in Answer to what you al-  
ledge concerning the Imprudence. The first is,  
that we sometimes meet with unavoidable Diffi-  
culties, through which we must force a Passage  
over all the Dangers that attend them. And the  
other is, that we have no Reason to believe that  
this Female Pope was come just to the End of  
her ninth Month when this Misfortune happened.  
'Tis not improbable that she was but in the sixth  
or seventh Month of her being with Child; or  
at least the Thing is possible: which being al-  
lowed, she can neither be accused of so great  
Imprudence, nor have we any Reason to won-  
der, that she was able to conceal her great  
Belly.

BUT you tell me, that Chronologers do not agree in their Calculations about the Time of this Accident. 'Tis true they do not, and the Reason of their Difference is very obvious. They Existence of Pope Joan: By the same Reason we may conclude that several other Popes are mere imaginary Names.

who expung our *Pope's* Name out of the Catalogue of Popes, have been obliged, dexterously indeed to lengthen the Lives of her Predecessors to fill up the Breach which they have made. But as you have Chronological Supputations that are accommodated to your Opinion, so I have others that are agreeable to mine: And therefore our Controversy must be decided by other Arguments.

THE next Objection, which is grounded on her Voyage to *Athens*, under Pretence that the Studies that were prosecuted there at that Time, were not suitable to a young Scholar, is a mere frivolous Cavil. For in the first Place, you suppose, without the least Proof, that she was a young Scholar at the Time of her Voyage; and what Reason can you alledge, why I may not suppose that she was old enough to be admitted among the Hearers of the *Athenian* Philosophers, or other Professors in that Academy? But secondly, I observe that some of those Authors who relate this History, carry her straight to *Rome*, without mentioning *Athens*.

You will perhaps look upon this Variation of Authors, as very advantageous to your Party, and reproach me with the Contradictions of their Allegations; but I can easily ward this Blow. Consider, I beseech you, that the same Action as to the main is not always related with the same Circumstances; I mean, with perfect Exactness in all Particulars; and even *Sacred History* might furnish me with several Instances of such Variations. The Inscription on the Cross, for Example, is related to us after several different Manners, by each of the Evangelists: Would any one from thence conclude that the Matter of Fact is false, as to the essential Point, and that it is related by four Liars?

Οὗτός ἐστιν Ἰησοῦς, ὁ Βασιλεὺς τῶν Ἰσδαίων.

*Matth. xxvii. 37.*

Ὁ Βασιλεὺς τῶν Ἰσδαίων.

*Marc. xv. 26.*

Οὕτως ἐστιν ὁ Βασιλεὺς τῶν Ἰσδαίων.

*Luc. xxiii. 38.*

Ἰησοῦς ὁ Ναζωραῖος, ὁ Βασιλεὺς τῶν Ἰσδαίων.

*Joh. xix. 19.*

I ACKNOWLEDGE, indeed, that we ought not to rely upon the Testimony of an Historian who contradicts himself ; but tho' we shou'd observe some circumstantial Differences between many Authors who relate the same Fact ; we cou'd not in Justice give these Sorts of Variations the ignominious Name of *Contradictions* ; but only conclude that these Differences were occasion'd either by some Forgetfulness, or by some Mistake of their Informers. Besides, if there had been a Combination of false Witnesses to cheat the World, and if they had deliberately invented the pretended Fable of *Pope Joan* ; they wou'd certainly have taken better Measures, and agreed upon the Circumstances of the Story. 'Tis plain then, that such petty Variations do not destroy, nor so much as weaken the Credit of a Relation. A remarkable Event makes a great Noise in the World, and Men both talk and write variously concerning it. Every History is full of the like Things.

YOUR last, and in your opinion strongest Argument is grounded on the Silence of those Authors, who were *Joan's* Contemporaries : This seems

\* A *Scottish* Monk who dyed in the Abbey of *Fuld* in *Germany*, about the 58th Year of his Age, 1086. *Bellarmino* gives him the Character of a diligent Writer.

† A very learned Monk of the Abby of *Gemblours*, who dy'd about the Beginning of the Twelfth Age. Several Authors related this History before *Marianus Scotus*.

seems to make a great Impression upon you ; but you must give me Leave to tell you, that it is as weak as the rest. \* *Marianus Scotus*, † *Sigebert*, and some other more || ancient Authors who relate this History, five or six hundred Years ago, did probably take it from those who wrote before 'em ; for it is not at all credible that they invented it, for the Reasons that I alledg'd before. But besides, your Argument is grounded upon a false Supposition ; for the Editions of ∴ *Anastasius* that have escap'd Castration, give an exact Account of the whole Story. And I must likewise add, that tho' we cou'd not find the least Mention of a *Female Pope* in any Author of the Ninth Age, you cou'd not from thence infer, that they were all silent in this Case. For before the Invention of *Printing*, the Monks left no Means unessay'd to suppress all that seem'd contrary to their Interest ; and several other Accidents have occasion'd the Loss of a great Number of good Books.

∴ *Anastasius* call'd the *Bibliothecary*, was a *Roman* Abbot, a Man of Learning and great Merit ; and Pope *Joan's* Cotemporary. Some doubt whether *Anastasius* was the Author of this Book : But 'tis sufficient that those who deny the History of the Popes, do not object this Difficulty, which indeed would be vain also. 'Tis not enough to doubt of a Fact, we must ground our Doubts upon something that is reasonable.

BESIDES, we have no Reason to wonder that an History of this Nature was kept very secret : since Fear and Shame were Motives strong enough to impose Silence on the Writers of that Age. There are some Things which are never divulged till after a certain Time. That Prince who was detested by all the World, † in his present Time, was yet flatter'd during the Age in which he liv'd ; but Posterity, not aw'd by Fear, has painted him forth in the most hideous Colours, according to his Demerits.

† LOUIS

† LOUIS renversa tout pour suivre son caprice :  
 Mauvais Fils, mauvais Pere, infidelle Mari,  
 Frere injuste, ingrat Maistre, & dangereux Ami ;  
 Il regna sans Conseil, sans pitié, sans Justice.  
 La Fraude fut son jeu, sa vertu l'Artifice, &c.  
*Mezeray pour Louis XI.*

† LEWIS, *the great Subverter of the World,*  
*Who spar'd no Crime to please his Frantic Humour ;*  
*A wicked Son, and an unnatural Father,*  
*An unjust Brother, and a faithless Husband,*  
*A thankless Master, and a dangerous Friend ;*  
*Reign'd without Counsel, Piety, or Justice,*  
*Fraud was his Sport, his Virtue was a Cheat, &c.*  
*Mezeray, concerning Lewis XI.*

AFTER all, I cannot conceive what shou'd make the Church of Rome so unwilling to own her *She Pope*, as if Monstrous Popes were Rarities. I am sure Cardinal *Baronius* makes no Scruple to bestow that Title on a great Number of 'em. And as for Vacancies, there have been some that have lasted longer than the whole Time of her Pontificate : You know there was an *Interregnum* of almost nine Years between *Nicolas I.* and *Adrian II.* Nor can they want a Remedy for the Nullity of Administration ; since the Ministers of the Court of Rome have Salves for all Sores.

WE have remov'd that Prejudice just now.

You see plainly enough, that if instead of a Young and innocent *Agnes*, you suppose a bold Creature, whose Manners, Humour, Capacity and outward Behaviour represent a Man ; there is no Ground for your precedent Objections  
 † of heightened Improbability in respect of the Sex ; and it will be equally easy for me, to satisfy you about the other Difficulties that I find in your second Letter.

† *Baronius* runs to an Extremity that injures his Cause, when

he pretends that this Story is so extravagant, that it has not the least Shadow of Probability : nothing is more probable, *positis ponendis.*

IF

IF I thought fit to imitate the learned *Henry Estienne*, in his curious Introduction to the Apology for *Herodotus*, I cou'd quickly find a vast Number of Events much more surprizing than this is, to fill a whole Volume. But without wandring so far from the Subject of our Controversy, or leaving the Holy See, tell me, I pray you, whether any Person that were a perfect Stranger to the History of the Popes, wou'd suffer himself to be persuaded, that these Gentlemen retain still the Quality of Priests, and have notwithstanding rais'd themselves to the Empire of the Christian World, and to the Power, and even the Practice, of distributing Sceptres, treading Crowned Heads under their Feet, inflicting ignominious Punishments upon 'em as on guilty Slaves, and driving them out of their Kingdoms by the Terror of their *Anathema's*? Or cou'd our suppos'd Stranger, d'ye think, be made to believe what some extravagant Flatterers have persumed to ascribe to those Priests, viz, a Power to turn Virtue into Vice, and Vice into Virtue; to excommunicate Angels, and to dispense with the Apostolical and Evangelical Laws? I wou'd also desire you to employ some Hours in perusing the old † *Legends*, for the new ones are not so curious; and there you will find a numerous Medley of Stories related as sacred Truths, that will not only appear incredible to you, but such monstrous Fables as Posterity will hardly be induc'd to believe that ever any Persons in the World were capable of inventing and writing 'em.

These are all Historical Instances of unquestion'd Truths.

† To these you may add the monstrous Impieties of the Books call'd, *The Eternal Gospel*, The Conformity of St *Francis* with *Jesus Christ*. The Psalter of the Virgin, &c.

Prostat Liber  
palam ac  
publicè hîc,  
scilicet Pari-

siis impressus, & hodie ut olim venalis: Taxa Camerae seu Cancellariae Apostolicae, quibus plus scelerum discas licet, quàm in omnibus vitiorum Symmytîs & Summariis. *Claud. Esp. Ep. ad Tit. c. 1.*

*Chamber.*

*Chamber.* Who cou'd have believ'd that the Vicar of Christ wou'd compose a List of enormous Crimes, and unheard of Impieties, with the Price of \* *Absolutions* to be granted for them? \* *Gaude Mater nostra Roma, quoniam aperiantur Cataractæ Thesaurorum in Terrâ, ut ad te confluant rivi & aggeres nummorum in magnâ* I bought this Book three Days ago in *Rome*. 'Tis true, they are asham'd of it, they have endeavour'd by all Means to suppress it, and it is inserted in the *Index Expurgatorius* of the *Council of Trent*; but the Blot will never be wip'd off; and after all, Dispensations are sold here daily, for *Anti-Evangelical Acts*.

*copiâ. Lætare super iniquitate Filiorum Hominum, quoniam in recompensationem tantorum malorum datur tibi pretium. Jocundare super adjutrice tua Discordia, quia erupit de puteo infernalis abyssi; ut accumulatur tibi multa Pecuniarum premia. Habes quod semper sitisti, decanta canticum, quia per malitiam Hominum, non per tuam Religionem Orbem vicisti. Ad te trahit Homines non ipsorum devotio aut pura conscientia, sed scelerum multiplicium Perpetratio, & litium decisio pretio comparata. Conr. Abbas Ursperg.*

*Venalia nobis*

*Templa, Sacerdotes, Altaria, Sacra, Coronæ, Ignis, Thura, Preces, Cælum est venale, Deusque. B. Mant.*

I SHALL add but one Word more: When People in After-Ages shall read the History of what has lately happen'd to the Protestants of *France*, written by a *Maimbourg*, a *Varillas*, a Bishop of *Meaux*, and others of that Gang; who strive to out-doe one another in exalting the Sweetness and extream Moderation with which those unfortunate Creatures were us'd in that *Execution*; can it be suppos'd that the future Readers will believe, or even imagine that there are no Cruelties so barbarous which these poor Protestants did not suffer?

BEFORE I bid adieu to Ms *Pope Joan*, I must not forget to put you in Mind of what † *Mezeray* writes concerning the Story that is the Subject of this Controversy: That *this Opinion was* *generally* <sup>† Mezeray in the Life of Charles the Bald.</sup>

generally received as an undoubted Truth, for the Space of Five hundred Years. I must also take this Occasion to observe that *Theodore de Niem, Boissard*, and several others, have written, that there was a Statue erected, which these Authors had seen, in the Place where Her Holiness was brought to Bed, to preserve the Memory of that so curious an Adventure. You know that infamous Persons, as well as Hero's, are immortaliz'd by publick Monuments; witness the famous Pyramid in *Paris*, for the detestable Parricide *J. Chastel*.

If you desire to know the Reason why the Use of that Chair, which we spoke of, is laid aside, the following Epigram by \* *Pannonius* will satisfy your Curiosity.

\* *John Bishop*  
of the Five  
Churches in  
*Pannonia*, or  
*Hungary*.

*Non poterat quisquam reserantes Æthera Claves  
Non exploratis sumere Testiculis :  
Cur igitur nostro mos hic nunc tempore cessat ?  
† Ante probat quod se quilibet esse Marem.*

† *Les petits Enfans qu'ils font,  
Sont preuves assez réelles,  
Que les Saints Peres ne font  
Ni Coquattes, ni Femelles.*

D. L. P.

*Of old, ere Popes had learn'd to kiss,  
None were [then sure they kept no Mifs,]  
Made Porters of the Bow'r of Bliss,  
Till Rev'rend Fist had grop'd 'em :  
But now, thank Heav'n, we've surer Signs,  
For th' Offspring of their Sacred Loins,  
Displays the Vigour of their Groins,  
Before they claim the Popedom.*

*PASQUIN's* Verses on *Paul II*, and *Innocent VIII*, are much to the same Purpose :

*Pontificis*

*Pontificis \* Pauli Testes ne Roma requiras ;* \* Paul II.

*Filia quam genuit sat docet esse Marem.*

*Oſto † Nocens Pueros genuit, totidemque Puellas, † Innocent*  
*Hunc meritò poteris dicere, Roma, Patrem.* VIII.

THE Church of || *St John de Lateran* is very large and magnificent ; She assumes also the following Title of the *∴ Head and Mother of all Churches*. See the Beginning of the following Letter.  
*Sixtus V.*, built a vast Palace near this Church \* || So call'd from *Plant.*  
 which was never inhabited. *Lateranus*, a Roman Lord,

who had Gardens in this Place. He was killed by *Nero's* Order, after he had been nominated to the Consulship.

∴ These two Verses are engrav'd on the *Portico* :

*Dogmate Papali, datur simul Imperiali,*

*Ut sim Cunctarum Mater, Caput Ecclesiarum.*

\* I hear that it was since made an Hospital.

NEAR adjoining to that Building is the Lodge call'd *Sancta Scala*, from the twenty eight Steps that were transported thither. They are of white † Cardinal Marble, very much worn ; and they pretend *Howard* told me, upon the very Place, that these are † the very Steps by which Christ ascended to *Pilate's* House. At present none in 1694, are permitted to ascend 'em but \*\* kneeling, that that was which cannot be done without Trouble ; but not true : but to make Amends for that, they obtain at every Step Indulgences for three Years, and as possible to take many Quarantines : *forty Days*. The Chapel away those at the Top of the Stairs is call'd *Sancta Sanctorum*, with- out giving out the *Holy of Holies*, from an Image of great Offence to the People : *Christ*, which, they believe, was made by Angels, and is religiously preserv'd there. I have and that their observed this Piece, and can assure you, it is very being in that Sort of Error, ugly and ill-painted. Women never enter into was no great Matter.

\*\* There are two little Stairs, one on each Side, by which those that please are permitted to walk up to the *Sancta Sanctorum*.

this

this most holy Place, because a Woman occasion'd the Death of St *John the Baptist*; at least, this is the Reason that *Kircher* gives for this Custom.

IN our Return from the *Sancta Scala*, we pass'd by St *Mary Major*, which is a vast and magnificent Structure. A certain *Roman* Lord full of Devotion to the *Virgin*, being one Night warn'd in a Dream to go next Morning to *Mount Esquiline*, and there to build a Church to the Honour of the *Mother of God*, in the Place where he shou'd find Snow; and Pope *Liberius* having also had the same Vision, they walk'd together to the Place appointed. It was on the Fifth of \* *August*, yet they found Snow, which they remov'd with their own Hands, and immediately laid the Foundations of this Temple.

You never saw any Thing more rich or finely built than the Chapels of *Sixtus V.* and *Paul V.*; in the last of which they preserve the *Manger* of *Bethlehem*, and an Image of the *Virgin* made by † St *Luke*, about which they have several Times found *Angels singing Litanies*.

† 'Tis a  
strange  
Thing, that

in such an Age as we live in, in *Paris*, in the very Heart of Learned *Europe*, the Author of the *Diarium Italicum*, should still entertain the World with Images made by St *Luke*; and even write Things of that Nature in *Latin*, a Language that is not understood by the ignorant and prejudiced *Multitude*, to whom alone such Fables would be suitably related. It would have been a great deal more reasonable, that so knowing a Person as this Author is, should have made Use of the Means that the Account of his Voyage into *Italy* furnish'd him with, to join his Endeavours to those of several learned and sincere Persons of his own Sect, who out of Charity have taken upon 'em, as a Work of true Charity, to remove from the Minds of the *Simple*, whose Number is so great, these falsely conceited Opinions, which are no less absurd, than superstitious and dangerous.

It is true that this Author seems not positively to affirm that St *Luke* made these Images: But to mention the Thing, in several Places in his Books, without censuring it, as he doth other Fables of the same Character; *Fabulas*, saith he, à *Græculis consarcinatas*, *Palæogr. Græca*, Lib. iv. Chap. 2. pag. 275. is to confirm and support the Error. We also find in the Index of his *Diarium*, S. *Lucas pictor*: B. *Mariæ Virg*: *Imagines*, *pictore Lucâ*.

DOMINIC

*DOMIN. Fontana*, was the Architect of the first Chapel. It cost, say they, Seven hundred thousand *Roman Crowns*.

BUT to diversify the Subjects of my Observations, that their Variety at least may please you, I shall now give you some Account of our Voyage to *Castel-Gandolfo*. This House has nothing remarkable in it, tho' it belongs to the Pope. Cardinal *Howard* has an Apartment in it; and sometimes goes to pass a few Days there, where he may be free from the Incumbrances of the Ceremonies of *Rome*; than which nothing can be more troublesome to a Cardinal.

*Castel-Gandolfo* is Sixteen Miles distant from *Rome*.

DURING our short Stay in that Place with his Eminence, we took several Turns into the adjacent Country. About a Mile from the Castle, we visited the little Town of *Albano*, where formerly was a great Part of the famous City of *Alba*; which extended it self, according to the common Belief, from the Brink of the Lake of *Castel-Gandolfo*, to this new Town of *Albano*.

*Alba*. A Bishoprick.

WE saw at *Albano*, a Kind of Tower, or ruined *Mausoleum*, commonly called the Tomb of *Africanus*; tho' this wavering Opinion seems only to be grounded on a very uncertain Tradition.

BUT I may speak more positively of another ancient Tomb, near *Albano*, which is generally believed to be the Sepulchre of the *Two Horatii*, and the *Three Curiatii*. The *Five Pyramids* which are on the Monument, have probably given Occasion to this Opinion; but such a Reason is of no Force at all; for *Titus Livius* expressly affirms, that the Sepulchres of these Heroes were erected in the same Places where each of them expired; those of the *Horatii* to-

wards *Alba*, and the Sepulchres of the *Curii* nearer *Rome*.

THE Lake of *Castel-Gandolfo* is about five or six Miles in Compass; and the rising Grounds which environ it, form an *Amphitheatre*. There are two Parts, say they, where the Depth of the Lake cannot be founded; but, which is more peculiar, its Waters do from Time to Time suddenly swell, and † rise very near to the Top of the Banks; which, doubtless, proceeds from its Communication with subterraneous Gulphs, that disgorge themselves into it.

† See *Plutarch* in the Life of *F. Camillus*, and *T. Livius*, Decad. 1. Lib. v.

HALF a Mile from thence, near *Gensano*, we visited another little Lake, called by the Moderns *Lago di Nemi*, and by the Ancients *Speculum Dianæ*; from a Grove and Temple consecrated to that Goddess, which were formerly on the Bank of this Lake.

BETWEEN *Albano* and *Castel-Gandolfo*, stand the Ruins of an *Amphitheatre*, on which we were surprized to behold many Sorts of great Trees, that had formerly taken Root; which, in a wonderful Manner, wrought a Passage for themselves between the best cemented Stones and Bricks; which they have cleft asunder, and grown large and strong in spite of all Opposition.

THE whole Country about *Albano* and *Gensano* is very fruitful; the Wine especially, and all Sorts of Fruits which it produces are much esteemed. The Inhabitants do still observe their ancient Custom of cultivating *Leeks* and *Onions*.

*Mittit præcipuos nemoralis Aricia Porros.*

Martial. xiii. 19.

SINCE I have entertained you with an Account of the most remarkable *Houses of Pleasure* in the Neigh-

Neighbourhood of *Rome*, I will also add some Observations concerning the chief Palaces in the City: But I will not insist long upon them, that I may avoid telling you what you know already.

THE Catalogue of the antique Pieces of Sculpture, which are to be seen at the Palace *Justiniani*, amounts, if they speak Truth, to eighteen hundred sixty seven, and that of the rare Pictures to six hundred thirty eight. *Nero's Head*, the *Minerva*, *Venus* coming out of a Bath, and the three little *Cupids* sleeping, and leaning upon one another, are of the most esteemed Pieces among the Statues.

CARDINAL *Cbigi's* Palace is one of the finest. *Ant. de St Gallo* began it. The side Piles and Head-pieces of the Gates are overlaid with Antique green Marble. Among the Statues, the two *Venus's*, *Marsias* flayed, and the dying *Gladiator* are chiefly remarkable.

You have heard, without Doubt, that *Michael Angelo* was the principal Architect of the *Farnesian Palace*. The Front of this beautiful Structure is One hundred and eighty Foot broad, and ninety Foot high. The Gates, Corner pieces, Cross-Bars of the Windows, Cornish, and all the principal Stones were taken from the *Coliseum*. I shall take this Occasion to tell you, by the By, that a great Part of this admirable Structure, I mean the *Coliseum*, has by such Means been sadly destroyed. The great Palace of the *Chancery*, as well as \* *St Lawrence's Church*, is almost wholly *St Lawrence* built with its Spoils: And even some Parts of the in *Damase*. City-Walls have been repaired with the same. Instead of repairing and preserving those curious Remains of Antiquity, after the Example of *Sixtus V*, to whom *Rome* owes the greatest Part of its new Beauty; some Men of sorry Parts have endeavoured to compleat the Destruction of its

Antique Monuments. *Innocent VIII*, broke the *Arch of Gordian* to build a Church. *Alexander VI*, demolished the beautiful *Pyramid of Scipio*, to pave the Streets with its Stones. The Marble Steps which serve for an Ascent to the Church of *Ara Cæli*, were taken from a Temple of *Romulus*. St *Blaise's* Church was erected out of the Spoils of a Temple of *Neptune*; St *Nicolas's* of the Soul is built out of the Ruins of the *Circus Agonalis*; and I might add several other Instances.

I RETURN to the Palace *Farnese*, near the Field of *Flora*, one of the most celebrated Buildings in all *Italy*.

*Tertius has Paulus struxit Farnesius Ædes,  
Quarum forma Oculos ponitur ante tuos.  
Aspicias immensos, Hospes, qui frontis Honores;  
His similes, dices, ROMA nec ORBIS habet.*

\* Upon the Signs of the Inns where Post-Horses may be taken, they generally write even in the smallest Village, that they furnish Horses, per tutto il mondo.

'TIS always a terrible Undertaking to endeavour to destroy old Prejudices; to pretend to swim against the Stream of established Opinions. But however, without provoking any Body, if it be possible for me, and without detracting any Thing from the Beauties of the Palace *Farnese*, I desire it may be permitted me to take notice here, that this \* *Nec ORBIS habet*, of our Poet, is one of those great Exaggerations, to which the Wits of *Italy* are given. I am determined to speak the naked Truth softly here, that notwithstanding all the Elogies that they give the Palace *Farnese*, in some Regard through Custom, and in some other, with Justice, we should find no Prince in *Europe*, that would now a-days be willing to build himself a Palace exactly upon that Model, if he had such a Sum of Money, as that cost, to lay out. To affirm then, that there is nothing in the World comparable to the

the Palace *Farneſe*, is the Effect only of a wanton and prejudiced Imagination. Without going out of *England*, I believe I ſhall always be in a Condition to convince thoſe that can doubt of it, that the great and noble \* Houſe at *Chatsworth*, \* In *Darbyſhire* one of the Houſes of Pleaſure belonging to the Duke of *Devonſhire*, is preferable to the Palace *Farneſe*. And nothing hinders me from believing that the ſkilful Mr *Talman*, the Architect of that Houſe, who has made Uſe of the Knowledge of all the celebrated Reſtorers of that Art, which was formerly neglected, has acquired a Degree of Capacity, that exceeds, perhaps, in the learned Age we live in, that which *Michael Angelo* was Maſter of, in his Time.

That at *Chatsworth*

is wholly built with excellent Free-Stone, finer than the famous *Travertino* that is uſed, and ſo boaſted of at *Rome*; and the four noble Fronts are all different. There is found in the Neighbourhood ſeveral Quarries of curious and different Marbles, of which they have made a conſiderable and very happy Uſe, in the adorning that Palace. The Apartments, which are light and ſpacious, are not only enriched with Furniture of a great Value, but alſo with Abundance of Pictures, ſeveral of which are by the greateſt Maſters. The large Chapel is of Cedar and Marble; and the Gallery is richly gilt, and painted all over by a very good Hand. The Green-houſes; the Volaries; the Tennis-Court; the Park, and the Dog-Houſes; the Avenues; the Gardens; the Parterres, and Terraces; the Groves; the Statues; the Bowling-Greens; the Canals; the Ponds; the Arbours; the Cascades; the Fountains of running Water always playing, ſurround, and adorn after a moſt charming manner that magnificent Houſe; the Front of which, not to forget it, is ſomething larger than that of *Farneſe*: I have meaſured them both.

WHAT then ought moſt to be boaſted of in the Palace *Farneſe*, a Palace built with \* Brick? \* Except the It is not either its plaſtered Front, nor its three Gates and Rows of Windows without Pillars, ſuch as commonly are in great Hospitals; nor all the Diſpoſition of the Apartments, which they build now a-days after a more agreeable, and convenient Manner: But they are its famous antique Statues,

tues, and its rare Paintings. The fine *Hercules* for Example ; to distinguish it from that which is on the other Side in the same Court. The Bull and poor *Dirce* : The two *Augustus's* : The *Commodus* that bears a Child : The fine *Flora*, and Abundance of Busts : The famous Gallery of *Caracchio* : The two fine Basons of oriental Granite, over against the Palace, &c. All these are so many Things which are worthy to be taken notice of in this House ; but are foreign to, and no Part of it.

At the Foot of the Stair there is a Statue of a Captive King, which was found four or five hundred Years ago in the Place called *Narvona*. Spon.

THE *Library* in the Palace *Altieri* is numerous and in good Order. The Stair-case is very fine: The Apartments are great, and adorned with rare Pictures, and magnificent Furniture. Here I observed a Looking glass of Rock-crystal ten Inches long, and six broad, in a golden Frame covered all over with Jewels of great Value.

THEY also magnify extreamly a little *Earth-Dish*, which is carefully preserved in a very rich Frame, as being painted by *Raphael*. It is of the same Kind of Work with those Vessels at *Loretto*, which I mentioned before ; and I saw some more of them here that are preserved with equal Esteem, or rather Veneration.

PERHAPS I should not have taken the Liberty singly, to attack the common Prejudice that puts the Reputation of *Raphael* in a *Three-penny Dish*, which he never saw or touched ; tho' I am pretty well acquainted with the History of that Artist, and had several good Arguments to confute that Opinion. But having had the Fortune to discourse with the famous *Carlo Maratti* on the same Subject, I dare confidently assure you, that *Raphael* never drew a Stroke on any of these Dishes, notwithstanding the great Value that is set upon them, and the Commonness of the contrary

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The Farnesian

Hercules



ΕΡΜΗΝ  
ΑΘΗΝΑΙΟΣ  
ΕΠΟΙΕΙ



trary Opinion. Monsieur *Maratti* acknowledges indeed, that these Pictures have something of the best Manner of *Raphael*; from which he infers, that either they were made by some of his Scholars, or in Imitation of some of his Designs.

THE Palace *Barberini Palestrino*, is reputed to be the greatest in *Rome*, next to the *Vatican*. Among its Antiquities, which are very numerous, the little *Diana* of Oriental *Alabaster* is particularly esteemed. The *Tullia*, Daughter of *Servius Tullius*, and Wife of *Tarquin the Proud*, is a very rare Piece, and said to be the only one of the Kind in *Rome*. I observed also the God *Osiris*, with his Hawk's Head on a human Body, which was found with the *Obelisk* of *Minerva*, under the Ruins of the Temple of *Isis*.

That Palace contains, say they, Four thousand Chambers.

IN this Palace also I took notice of a Marble Bust of Pope *Urban VIII*, which was made by a blind *Man*, and yet is, say they, the best Representation they have at *Rome* of that Pope.

THIS House is a Heap of Rarities, Antiquities, and all Sorts of Curiosities. They assured us, that its Library contains Forty thousand Volumes; and presented us with a little Book containing the Description and History of it. But there is also a Printed Catalogue of the Books, in two Volumes in Folio.

THE first Halls of the Palace *Colonna* are adorned with the Pictures of two Popes \*, of nineteen Cardinals, and fifty four Generals of Armies, all descended from the noble and ancient House of the *Colonna's*. There are in the same Palace nine great Apartments; eight thousand original Pictures; a little Arsenal; Abundance of Statues, Busts, Antique *Basso-Relievo's*, and a great deal of rich Furniture.

\* *Adrian I*, and *Martin V*, two of the honestest Popes that ever filled the Chair, since the Bishops of *Rome* assumed for themselves only, the Name of

Pope, which was generally used for all Prelates a great while before.

I WILL not insist upon the Architecture of all these *Palaces*, for I am perswaded I cannot inform you of any of that Nature, with which you are not already acquainted. I think I told you before, that 'tis much more usual in this Place to cover the Houses with ridged than flat Roofs; tho' People are divided in their Opinions concerning these two Ways. Those sharp-pointed Roofs, that are almost equal in Height to the Body of the Edifice, are in some Measure contrary to Reason, by destroying the Symmetry and decent Proportion that ought to be between the Whole, and the Part. But, since you are desirous to know my Opinion, I must tell you, that I am for Platforms, provided that the Funnels of the Chimnies do not appear; or at least make no disagreeable Figure, as they frequently do.

BESIDES, you must give me Leave to entreat you to lay aside that partial Opinion you seem to have of the *Roman Architecture* in general; or, that I may speak more clearly and properly, of the Architecture commonly practised in this Time at *Rome*, by *Roman Architects*. It must be acknowledged, that there are in this Place very beautiful Structures, both ancient and modern; but you must not imagine that every Thing is in Perfection. Here, as well as in other Places, there are certain Modes of Building peculiar to the Age and Country, and not at all conformable either to the Regularity or Magnificence of *Architecture*. These *Romans* have no secret Knowledge, or infused Gifts, about that Matter; They have none but what comes to them, as it does to others in all Parts of *Europe*: But it is certain, that the Art of Building is less cultivated in some Countries than in others.

I THANK

I THANK you for your pertinent Remarks on those admirable *Ægyptian Obelisks* which are at present expos'd in this City, and ought, in my Opinion, to be reckon'd among its noblest Ornaments. I have learn'd many curious Things from what you have written on this Subject; and therefore am oblig'd in Justice to answer the Questions you propose, and at the same Time to give the best Solution I can of some of your Doubts concerning those rare and very certainly Antique Monuments.

ALL the *Obelisks* in *Rome* are *Quadrangular*, and end in a sharp Point; as being Figures of the *Sun*, that great *Deity* ador'd by the *Ægyptians* under the Name of *Osiris*; and esteem'd by 'em to be the Habitation of *Beings*, *Genius's*, and *Souls of the Universe*. Their *Faces* were to design the four Corners of the World, and denoted the four Elements.

THE *Hieroglyphick* Characters on these *Obelisks* have been suppos'd by some to contain the Elogies of some *Princes*, or Histories of certain memorable Transactions; and they believe that these Monuments were erected by the *Ægyptians*, both to serve for Ornaments, and to honour the Heroes of their Nation: But those who have penetrated farthest into these Mysteries, have, in my Opinion, more probably shew'd, that these were open Books, which expos'd to the Eyes of the Publick the Secrets of their *Divinity*, *Astrology*, *Metaphysick*, *Magick*, and all the other Sciences that were cultivated by the *Ægyptians*. 'Tis true, that the Vulgar was not capable of unriddling the Mysteries of these *Oracles*; but then, as well as now, the unthinking Part of Mankind blindly follow'd Custom, and amus'd themselves with *Shadows* and *Obscurities*.

THESE

\* There are also some Granites of *Corfica*; but they have not so fine a Grain, neither are they so hard. † It is Calculated that it weighs 956148 Pounds.

THESE *Obelisks*, all brought from *Ægypt*, are of \* *Granite*, which is a Kind of very hard and lasting *Marble*, and able to resist the *Fire* for a considerable *Time*. Without Doubt the *Solidity* of the *Matter* was one of the *Reasons* that recommended it to their *Choice*. The *Obelisk* of *St John de Lateran* has subsisted *Three thousand Years*; and that of † *St Peter* is *Nine hundred Years* older. The first is the greatest of them all, being one hundred and eight *Foot* high; without reckoning either the *Pedestal* or the *Cross*.

THE following *Verses*, which I think you will like pretty well, were compos'd by a *Roman Virtuoso*, for these two principal *Obelisks*.

FOR the *Obelisk* of *John de Lateran*.

*Jam pia, subjecti Mundi vaga Regna regebas*  
*ROMA, effecta novæ Relligionis amor.*

*Cùm valdè ignotis Ægypti vêtus ab oris*  
*Constiti: et egregiâ mole superbus eram.*

*Sed, prob conditio rerum miseranda! ruinis*  
*Paulatim oppressum cæca retexit humus.*

*Corpore confraetus toto, priscoquæ nitore*  
*Nudatus, nulli conspiciendus eram.*

*ROMA! revivisco: fulgent nova sæcula: Tuque*  
*Temporibus SIXTI, pristina ROMA, redis.*

*Mecum, igitur, grates contende rependere dignas*  
*Vocibus; Et voces consociare meis.*

*Semper ego SIXTI servabo nomen in Orbe:*  
*Semper ego SIXTI Gloria, semper Honos.*

FOR

FOR the Obelisk of the Gate *del Popolo*.*Flumine Fons vario surgit ; vigilesque Leones,**Incustoditas non patiuntur Aquas.**Cernis ut apparent, Obelisco desuper alto,**Signa saluiferæ conspicienda Crucis.**Ingrederè, & fessa optato dum Fonte, Viator,**Membra lavas, Animum Crux veneranda lavet.*

I am,

S I R,

Rome, April 24.  
1688.

Your, &amp;c.

SINCE I have at present some vacant Time, a Fancy takes me to communicate to you something, not unworthy of your Curiosity, concerning these two *Obelisks*, which perhaps was never publish'd in your Language. I mean, the Greek Inscription which we find in *Ammianus Marcellinus*, and was publish'd according to some, by *Hermapion*, under *Augustus*; as being the Translation of Part of the Inscription of one of these two *Obelisks*.

I COULD say many Things to you upon that Subject, if I had a Mind to entertain you with the various Opinions of the curious Authors, who have applied themselves to search after this Affair: And *Michael Mercati*, for Example, who was a learned Antiquary, is perswaded that the Inscription translated from the Hieroglyphick Characters

\* Call'd also the *Obelisk* of *Augustus*. That Prince had both of 'em brought from *Egypt*: One he placed in the *Campus Martius*, and the Other in the greatest *Circus*.  
 † *Kircher*, a Person of very great Reading, tho' sometimes very ambiguous, not to say worse, in his Judgment, deserves to be hearken'd to more than any other ought to be, upon this Matter, if what the Antiquaries of *Rome*, *Fabretti* and the Rest, told me, is certain. They assured us, that when they first found the little *Obelisk* of the *Minerva*, in *Kircher's* Time; and after they had discover'd one of its Superficies, *Kircher* conjectur'd and guess'd by the Figures which were on that Side, what those were that are on the opposite Superficies.

Characters by *Hermapion*, is that of the \* *Obelisk* of *Sennesertes*, nam'd also *Psammetites*, which is at the Gate del *Popolo*. M. *Charpentier* maintains on the Contrary, that it is the Inscription of the *Obelisk* of *Rameffes*, who is often mention'd in it; and that *Sixtus V.* had caus'd to be remov'd, as well as the other, and placed near the Church of St *John de Lateran*. And † *Father Kircher*, who is follow'd by several others, maintains that the Inscription of *Hermapion* is false; and that the Hieroglyphick Figures of all these *Obelisks* signify not a Word of what they make 'em say, in this Inscription: and that these Figures are nothing but Mysterious Representations, belonging, as I have observ'd to the *Religion, Morality, Politicks and Sciences* of the *Aegyptians*. Without entring then into a particular Examination, in which the most Learned can do little more than repeat the Opinions, or Conjectures of the several Writers, who have ventur'd to publish them; I shall only give you here, to divert you for a Moment, the Inscription, as it is related in *Amianus Marcellinus*, which M. *Charpentier*, of the *French Academy*, has translated into *French*, in his fine and charming Treatise of the *Excellency of the French Tongue*. Tom. II. Ch. xl. He pretends that the Hieroglyphick Figures are dispos'd in three perpendicular Lines, upon each of the four Fronts of the *Obelisks*; and that the Inscription of *Hermapion* contains Seven of these Lines.

THE Sun to King *Ramesse*s.

I. **I** HAVE given thee, an agreeable Empire First Line up-  
over all the Earth. The Valiant, the on the South-  
Martial King *RAMESSES* is the Well-beloved side.  
of the Sun. 'Tis He that the Sun has chosen ;  
and *Apollo* the Almighty, the Lover of Truth,  
the Son of *Heron*, the Blood of the Gods, the  
Founder of the Earth, has heap'd his Favours on  
him. All the Earth is Subject to him, by the  
Effect of his Force, and Courage. The King  
*RAMESSES* is, the immortal Son of the Sun.

II. *APOLLO* is Almighty : He that is now Second Line  
the lawful Possessor of the Diadem, ennobles upon the  
*Egypt* by Governing it ; and the City of the Sun same Front,  
owes to him all its Splendour. 'Tis he that has  
made the Rest of the Country to be inhabited.  
'Tis he that has honour'd the Gods whose Ima-  
ges are set up in the City of the Sun. He is the  
Favourite of the Sun.

III. *APOLLO* is Almighty ; and the Son of Third Line  
the Sun is all shining with Light. He whom upon the  
the Sun has chosen, and that *Mars* has recom- same Front.  
pens'd ; He whose Favours will last for ever,  
and is the well-belov'd of *Ammon*, has fill'd the  
Temple with the Riches of the *Phenician*. The  
Gods have granted him a long Life.

IV. *APOLLO* the Son of *Heron* is Almighty. Fourth Line  
And *RAMESSES* is the King of all the Earth. which is the  
'Tis he that has defended *Egypt*. First on the  
Western-side.

Mr *CHARPENTIER* says, That the *Greek*  
printed Texts confound this fourth Line with  
the third, tho' they ought to be divided.

V. THE Lord, the great God, the Lord of Fifth Line,  
Heaven, has said, I have given thee a Life with- which is the  
out Disgust. *Apollo* is Almighty ; and he that Second of the  
wears West-side.

wears the Diadem is Incomparable. The Monarch of *Ægypt* has honour'd those whose Statues he has Erected in his Kingdom. He has taken Pains to adorn the City of the Sun; and for the Glory of the Sun himself, the Lord of Heaven, The Son of the Sun, the King Immortal has finish'd this fine Work.

Sixth Line,  
which is the  
Third of the  
West-side.

VI. THE Sun, the God, the Lord of Heaven, to King *RAMESSES*: I have given thee Power and Authority over all Things. He whom *Apollo*, the Lover of Truth, the Master of Time; and *Vulcan*, the Father of the Gods have chosen, on Account of his Martial Valour, is the lovely King; the Son, and the well-belov'd of the Sun.

Seventh  
Line, which  
is the First of  
the East-side.

VII. THE God of the City of the Sun is great and Celestial: and *Apollo* the Son of *Heron* is Almighty. He whom the Sun has conducted, and the Gods glorified, reigns over all the Earth. This Warrior King whom the Sun has chosen, on Account of his Martial Valour, is the well-belov'd of *Ammon*; and the resplendent God has given him an Empire that will never end.

If we could be certain, that *this Inscription was the most Ancient upon Earth*, as Mr *Charpentier* believes it to be; the Piece as imperfect as it is, whatever be the Opinion of Men upon it in other respects, shou'd deserve indeed some Attention. *Kircher* willingly supposes that this Inscription is Antique; but he accuses *Hermapion* with imposing upon the World in his relating it, as if it was a Translation of the Characters engraven upon this *Obelisk*, or upon any other.

LETTER

## LETTER XXVIII.

S I R,

YESTERDAY, upon a second Perusal of your last Letter, I observ'd a Marginal Note that I had not taken notice of before, in which you desire me to consider what Mr Chevreau has written concerning Pope Joan, in the Second Part of his *History of the World*; and to give you an Account of my Thoughts on his Arguments against that Story; which makes me conclude that you have a good Opinion of 'em. However it be, I am ready to obey you; for I have read Mr Chevreau's Book, and have made some Reflections on that Passage in it.

In the first Place he acknowledges, that a considerable Number of famous Authors have mention'd that Story, and positively asserted the Truth of it. Now, according to the known Rules of Justice and Reason, this Concession alone is even sufficient to decide the Controversy; for when several Witnesses of unquestion'd Credit do unanimously attest a Matter of Fact, we are oblig'd to believe their Testimony, if the Thing be possible, and we have no Evidence to the contrary; more especially if these Witnesses speak against their own Interest.

THESE Authorities, says Mr Chevreau, have made a strong Impression on credulous Minds; but the more judicious and cautious Part of Mankind, relying on the Silence of several other Authors, have examin'd and reject'd this Fable. This is certainly a very strange and surprizing Maxim, Seventy or Eighty Men, who cannot with the least Appearance of Justice be suspected of a Design to cheat the

\* This is acknowledged by the *Roman Catholics*.

† That Pope was made a Cardinal at the Age of fourteen Years. It is agreed by all Historians, that he was an impious Person.

the World, who were all of the *Roman Religion*, almost all *Clergymen*, and even some of them *Canoniz'd Saints* : all these Authors, I say, \* do positively affirm, That there was a *Female Pope* ; other Authors make no Mention of her, and the Silence of these must invalidate the Testimony of the former. May we not probably suppose, that † *Leo X.* reason'd after the same manner, when he call'd the Gospel *The Fable of Christ*. Some Authors bear witness to the History of our Saviour ; others who liv'd at the same Time do not mention it, and that *judicious and cautious Pope*, relying on the Silence of some of those Writers, examin'd and rejected the Story. I will not lose Time to demonstrate the Weakness of this Way of reasoning ; it destroys itself, and does not merit a serious Confutation.

MR. *CHEVREAU* assures us, that *Anastasius the Bibliothecary* makes no Mention of our *Pope* ; which is also the great and boasted Argument of *Onuphrius*, but they are both mistaken ; you may consult Mr *Le Sueur's Ecclesiastical History*, and *Colomesius's Historical Miscellanies*, where you will find an *Anastasius* of the *French King's Library*, containing an exact Account of the *Female Pope* ; besides two other Copies of † the same Author at *Augsburg*, and one at *Milan*, which relate the same Fact. These Books will also inform you how the *Jesuits* of *Mentz*, having suffer'd only two Copies to be wrought off, conform to the Original, had the Boldness to \* suppress all that displeas'd 'em in the Rest of this Edition.

‡ *Marg. Freher* and *Salmasius* saw these Copies, nor does *Blondel* disown them. \* This they themselves confess to be true.

† *Anastasius* wrote the Lives of the Popes to *Nicolas I.* who succeeded *Benedict III.*

BEFORE I take Leave of † *Anastasius*, I must entreat you seriously to weigh the Authority of his Testimony. He was a Man of Learning ; he liv'd at *Rome*, and was Cotemporary with our *Pope* ; he speaks as an Eye-witness ; and two Words of such an Author are sufficient to destroy all

all the frivolous Objections and little Shifts of those who contradict the Truth of this Matter of Fact.

IN the next Place I shall proceed to consider *M. Polonus* Mr Chevreau's Reflection on *Martinus Polonus*, flourished in the Middle of the Thirteenth Age. Archbishop of Cosenza, and Penitentiary to *† Innocent IV.* Mr Chevreau calls him a silly Monk; and alledges three or four invalid Arguments of *†* Some Authors write, his Simplicity. Since that Monk, says he, in his *Tre tise of the Wonders of Rome*, mistakes the Gate of Ostia, or of St Paul, and of Capena, and St Sebastian, for another which he calls Collina instead of the Collatina, or Pinciana, as it must be supposed; the Pantheon for a Temple of Cybele; and the Amphitheatre for a Temple of the Sun; we may the more easily forgive that Blunder in his History, where he mistakes a Pope for a Pope's. In answer to these Reflections, I say in the general: That tho' *M. Polonus* were really guilty of some Errors in giving an Account of Things of little Importance, or in explaining some hard and obscure Questions, we could not from thence infer, that he had given us a false Relation of the Female Penitiff. He took one Gate for another, and therefore he took a Pope for a Pope's, is rather a Jest than an Argument: But if it must pass for an Argument, it must be retorted upon its Author; and, I may with equal Reason affirm, that if Mr Chevreau's Reflections on *M. Polonus* be false and groundless, therefore his Arguments against the Story that is the Subject of our Controversy, are all invalid; and he mistakes a Pope's for a Pope. That the Antecedent is certainly true, will appear from the following Considerations:

1. 'Tis plain, that Mr Chevreau knew not that there was a Gate called Collina, when he wrote, That *Polonus* takes the Gate of Ostia, and

the Gate *Capena* for another which he called *Collina*, instead of the *Collatina* or *Pinciana*, as it must be supposed; for it is certain that there was a Gate called *Collina*, as well as another called *Collatina*: The *Collina* took its Name à *Colle Quirinali*, and is mentioned by *Ovid*;

*Templa frequentari Collinæ proxima Portæ  
Nunc decet; —————*

Fast. iv. 871.

This Gate is now called *Salara*.

2. AND the *Collatina*, so called from the Town of *Collatium*, is different from the *Pinciana*, as *F. Nardin* has clearly demonstrated it.

3. MR *Chevreau* had no Reason to find Fault with *Martinus Polonus*, for calling the *Panttheon* a Temple of *Cybele*: Several learned Antiquaries have been in that Opinion. 'Tis true indeed, and I think I have already told you, that Authors are not agreed in their Conjectures concerning the Denomination of the *Panttheon*; but there are many who believe that it was so called because it was consecrated by *Agrippa* to *Jupiter*, \* and to *Cybele* the Mother of all Gods. The idolatrous Romans had several Representations of Divinities, to which they gave the Name of *Panttheon*; because they bore the Marks and Characters of all, or most of the principal Gods. Besides, we are informed by *Apuleius*, *Macrobius*, and many other ancient Authors, that *Cybele* her self was a Kind of multiplied Goddesses, whom they adored under the various Names of *Ceres*, *Ops*, *Rhea*, *Vesta*, *Tellus*, *Berecynthia*, *Dindymena*, *Isis*, *Minerva*, *Venus*, *Diana*, *Proserpina*, *Juno*, *Bellona*, *Hecate*, *Rhamnusia*, *Magna Pales*, *Magna Mater*, *Deorum Mater*, *Natura rerum Parens*, &c.

\* *Jupiter* the Avenger.

I SAW

I SAW the other Day, at Mr Bellori's, a \* Cy- \* Mr Bellori  
bele *Panthea*, which bears the Name of *Diana* of <sup>who has writ-</sup>  
*Ephesus*, and is one of the principal and best pre- <sup>ten a long</sup>  
served Rarities in his Cabinet. I am confident <sup>Dissertation</sup>  
you will examine with Pleasure the Figure of this <sup>this Statue</sup>  
curious Goddess. However it be, since Opinions <sup>[Signum,]</sup>  
are divided concerning the *Pantheon*, and the <sup>explains the</sup>  
Question is at the best problematical ; *Polonus* <sup>several Marks</sup>  
cannot without Injustice be accused of an Error, <sup>of it thus :</sup>  
for what he has written on this Subject, <sup>Corona mu-  
ralis Cybeles  
Phrygiæ ;  
Velum nocti-</sup>

luæ Ifidis ; Cancer Lunæ ; Mammæ Ephesiæ Dianæ ; Cervi & apes Di-  
anæ Siculæ ; Magnæ Matris Leones ; Cereris Eleusina Boves & Dracones ;  
Sphinx Minervæ ; Fructus Telluris. St *Jerom* speaking of that Com-  
pounded Divinity that was worshipped in the Temple of *Ephesus* calls her  
*Multimammia* and *Alma Mater*, because her Adorers imagined that she  
nourished Mankind with her Breasts.

4. MR *Cheureau* is not easily to be under-  
stood, when he talks of the *Roman Amphitheatre* ;  
for there were several *Amphitheatres* in that City,  
and the Ruines of some of them are still remaining.  
I suppose he meant the great *Amphitheatre* called  
*Coliseum*, which was built by *Vespasian*, and de-  
dicated by *Titus*.

5. I CONFESS I have not read *Polonus's* Trea-  
tise concerning *Rome* ; but 'tis very improbable  
that he took the *Coliseum* for a Temple. This is  
certainly too great an Absurdity to be believed,  
and I vehemently suspect that some of his Ex-  
pressions are misunderstood. He might indeed  
speak of a *Temple of the Sun* near the *Amphithea-  
tre*, but he could not possibly imagine that the  
*Coliseum* was it self a Temple.

I MUST further tell you, that what you relate  
concerning a *Manuscript* of *Polonus* which you  
have seen, where this Story is written on the  
Margin, and by another Hand, does not at all  
reach

reach the Matter in Question. You may easily conceive that some interested Person having gelded our Author, that Defect was afterwards supplied by a more equitable Hand : And thus your Manuscript is only a particular Instance from which nothing can be concluded against the Credit of other Copies. If some Person should think fit to restore the History of our *Popefs*, by Way of a marginal Note, in the mutilated Copies of *Anastasius*, this could not destroy the Authority of those Originals, where the same Relation is to be found in the Text. Thus we may reasonably suppose, that the Story of Pope *Joan* was left out in your Manuscript, and afterwards restored by another Hand : And even *Bellarmin* confesses, that *Martinus Polonus* wrote the History of the *Popefs*.

To return to Mr *Chevreau*, I must desire you to observe how much he was puzzled to give some probable Account of the first Rumour which was spread of a *She-Pope Joan* ; since he is forced to have Recourse to the Opinion, or rather Evasion of *Onuphrius*, tho' he conceals the Name of that Author. He pretends, that Pope *John* the Twelfth had a Concubine called *Joan*, who was his Favourite, and governed him so absolutely, that he was usually nick-named *Joan*. Besides, he goes further than *Onuphrius* ; for whereas that Author speaks only conjecturally, Mr *Chevreau* asserts positively, That *John the Twelfth* was called Pope *Joan*, because of the blind Complaisance that he had for his Concubine. *Onuphrius's* Conjectures are mere airy Notions and groundless Suspicions : And Mr *Chevreau's* Assertion is rash and precarious. He can produce no Argument to prove, that *John the Twelfth* was called Pope *Joan*, but his own bare Imagination, or that of his Author ; and neither *Onuphrius* nor he can  
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Plate 7. Vol. 2. Pag. 117.

*The Groping Chair*



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make it appear, that ever Pope \* *John* had any \* *Platina* Concubine named *Joan*. 'Tis true, they both cite *Luitprand* to confirm their Hypothesis, but they cite him falsly. The Name of the Widow mentioned by Mr *Cbeureau* was *Ann*, not *Joan*; and without doubt he was ignorant that our illustrious † *Du Plessis* had already discover'd the Forgery which *Onuphrius* made use of to strengthen his Conjecture. Besides, it may be observed, that this Pope *John* was advanced to the Papal Chair an hundred Years after Pope *Joan*; which is another Absurdity that attends Mr *Cbeureau*'s Opinion, or Hypothesis.

*Platina* calls him the most pernicious and infamous of all the Popes that preceded him. Some Writers relate, adds that Author, that he was slain in the Act of Adultery. But he does not tell us that any of

his Concubines bore the Name of *Joan*. † Mr *du Plessis Mornay*.

HE adds, *That the Story of the pretended bored Chair is not better grounded, and that the Chair is not bored*. But, by his Leave, I have seen it more than once; and if I may believe my own Eyes, it is bored, and that after the usual Manner of Close Stools. I have already told you that it is of Porphyry: There are two of them, one broken, and the other entire; and they are both made of the same Matter, and after the same Fashion.

Besides the two Porphyry Chairs that are bored, there is one of white Marble that served for another Ceremony, and is not bored. *Valerius Cbimentelius*, a

Civilian in the University of *Pisa*, has got both of them to be engraven in his *Parergon de Veterum Sellis*. This Book in *Quarto*, was printed at *Boulogne*, in 1668. *Fiorovante Martinelli* gives the Name of *Stercoraria* to the latter. But this is not a proper Place to enter upon that Enquiry.

*PLATINA* affirms positively, after .: *Chalcon*.: *Laonicus Chalcondylas* and other approved Authors, That the new elected Pope is placed on the bored Chair, and that the youngest Deacon thrusts his Hand thro' about the Middle of the Fifteenth Age. *Barlaam* writ the same.

\*—Papa in suam sellam gestatoriam rediit, &c. Postea, ab iisdem Canonicis, ad sedem marmoream perforatam portatus est; ut super eadem positus, ejus Virilia attrēstarentur, &c. Roma Triumphans. Auctore Laurent. Banck. *J. V. Doct. & Prof.* pag. 91. & 387. The same Author has caused to be engraven the Figure of the Pope sitting upon the said Sedes perforata, where the Virilia attrēstantur, according to the Custom of this curious Ceremony. This Book is in my Hands.

the Hole, to \* feel whether he has the surest Marks of Virility. Such, most probably, was the primitive Use of this Chair; for, what Reason could have prompted these Authors to invent such a Fable? If, this Custom having been by Degrees laid aside, they continued for some Time to set the Popes on the same Chair, to put them in Mind, as Mr *Chevreau* affirms after *Fauchet* and others, that they were still subject to the common Infirmities of Humane Nature; it is another Matter of Fact that I won't deny if true; and upon which I will not insist, since it is foreign to our Controversy.

To proceed to Mr *Chevreau's* last Argument; he tells us, *That the Fathers of the Council of Soissons having written to Pope Leo the Fourth, to desire his Approbation; their Deputies found that he was deceased before their Arrival, and returned the same Year from Rome to France, with the Subscription of his Successor, Benedict the Third.* You have seen with how little Certainty this Author has proceeded hitherto; and his End is suitable to his Beginning. He mentions the Council † of *Soissons*, without saying which. He tells us a Story without the least Proof, and, which is worse, that he cannot prove; for who can rely on the Commentaries of *Sirmond*, and of *Binius*? Or on the Authority of the late Editions of that Council? To prove his Assertion, in such a Case as this is, he ought to produce *Manuscripts of uncontroverted Antiquity and Credit*; and his Hypothesis is never to be found in such Originals. If he could

† It was the second Council or Conventicle held at that Place, which *Nicolas I.* would never be persuaded to approve. The pretended Letter of *Hincmar*, and the Privilege of *Corbia* are two Pieces that are undoubtedly false and supposititious. This is evidently proved beyond all Contradiction.

could certainly fix the Time of the Departure of that Council's Envoys to Pope *Leo*, and of their Return after his Death, the Duration of his Pontificate might be also determined, which none of all those who deny the Story of Pope *Joan*, have hitherto been able to do. This is an important Remark, and deserves to be considered with Attention. *Onuphrius*, and the Rest of his Party, are forced to lengthen the Lives of the Popes that preceded and followed our Popes, and by confounding the Order of their Succession, have thrown themselves into inextricable Labyrinths. *Bellarmin*, one of the most subtle and dexterous of all these Chronologers, in his Treatise of *Ecclesiastical Writers*, extends the Time of *Nicolas* the First's Pontificate to \* Ten Years, \* *Platina* which in his *Chronology* he reduces to Nine Years computes seven Years, nine Months, and thirteen Days. and a Half. Examine all these Authors, and you shall not find one who does not † contradict himself; so difficult a Task it is to counterfeit the Truth. *Bellarmin* has not forgot to calculate † I would not take Variations for Contradictions in another Case; but we see that these same Variations here, are Effects of Falshood. the Time of the Pontificate of any one Pope, but only of *Leo IV*, which is a shrewd Sign that he was strangely puzzled how to dispose of the two Years, during which the Papal Throne was filled by *Joan*, alias *John VIII*. But this is not the only Inconvenience with which his Opinion is clogged; for he and his Companions, by expunging that Woman out of the Catalogue of Popes, have entangled themselves in new Difficulties. And whereas they who make Truth the Standard of their Relations, reckon four and twenty Popes that bore the Name of *John*, the rest count only twenty three; and by so doing, confound the whole History. Thus, their *John* the Twelfth, whom we mentioned before, is *John* the Thirteenth, according to *Platina*, † Or *Bartholomew* *Carandino*, called also *Miranda*, Archbishop of *Toledo*, in his Abridgment of the Councils, and all faithful and unbiassed Historians.

ans; who reckon this Pope *Joan* among the Pope *Johns*.

I HAVE nothing more to add concerning Mr *Chevreau*, for I will not trouble you with an Account of the other Faults that I have observed in his History. And indeed, it is no great Wonder that he was not able to carry on so vast and general a Work, without falling into several Mistakes.

The Reader will be well pleased with my taking notice here of what has been told me by a particular

Friend of Mr *Chevreau's*; to wit, that Mr *Chevreau* generously declared to him, that he gave up the Cause, and renounced all the Arguments which are here confuted.

BUT I shall subjoin three or four short Remarks for a further Illustration of our present Controversy.

You must not be surprized to find our *Pope* called both *Anglicus* and *Moguntinus*, as if that were a plain Contradiction; *Wernerus Roolwink* in his *Fasciculus Temporum*, has unriddled the whole Mystery in these Words, *Joannes Anglicus cognomine, sed natione Moguntinus*. Her Name was *Joan English*, and she was born at *Mentz*.

THE Variations that are observed in some Manuscripts about this Subject, ought not to trouble you. I acknowledge, that this Story is to be found in some of them, and not in others; but you are not ignorant that it is so of several important Passages of the Holy Scripture it self. The Spirit of Faction has corrupted all Sorts of Books, either by retrenching, adding, or falsifying after some Manner or another; without the least Respect for the Truth even of the most Sacred Things. You see clearly enough, by what I have just now said, that it is absolutely impossible that the History of the *Pope*s should be forged by the Papists themselves, long before our Reformation; and that it should be inserted

serted to their Prejudice in all that vast Number of Authors in which it is found. So that the Manuscripts of *Anastasius*, *Polonus*, *Scot*, *Sigebert* and others, in which this Story is not to be found, have plainly been mangled.

NEITHER should it appear Strange to us that some of those who relate this History seem to speak doubtfully of it; for, besides that it seems at first View to be incumber'd with some odd and intricate Circumstances; 'tis certain that they cou'd not express much Zeal in defending the Truth of such a Relation, without exposing themselves to visible Dangers. The Force of Truth prompted and compell'd them to speak; and the Fear of giving Offence to the Court of *Rome*, was a Bridle to restrain them. All this may be easily conceiv'd; however, we see several of these Authors have broken thro' these Difficulties, and have given us clear and exact Accounts of that Event.

Two or three such Testimonies as these wou'd be sufficient to convince any reasonable Person. And if they were contradicted by Hundreds, and by Millions, what cou'd signify such bare Denyings, against a Matter of Fact fully demonstrated, and receiv'd without Contradiction during the Space of Five hundred Years, by the Confession of those very Persons who call it a Fable? All the *Negatives* in the World are not capable of *invalidating* the Credit of so many *Authentick Witnesses*, and of a Relation so solidly and generally attested.

I HAVE already given you an Account of my Thoughts, in Answer to that Part of your Letter where you mention some of our Doctors, who deny the Story of Pope *Joan*; but since you insist on this Argument, I must tell you plainly, that it is a very unwarrantable Piece  
of

of Partiality, not to brand it with a worse Name, blindly to embrace the Opinions of any Man not divinely inspir'd, whatever Figure he may make in the World. A Man of Sense will never suffer his Judgment to be byass'd either by the Voice of the Publick, or by the Numbers or pretended Authority of Writers that are dignify'd by great Names or greater Titles. Three Quarters of the Christian World are mere Slaves to those Ancient Writers whom they call *The Fathers*; though, 'tis certain, the good Instructions they have left us are mix'd with a great Number of dangerous, false, insipid, and ridiculous Opinions.

\* *David  
Blondel.*

I AGREE with you that the famous \* *Blondel*, who is the Pillar and Bulwark of *Antipopefism*, and whose bare Name has gain'd Abundance of Profelytes to his Opinions; was a Man of Learning and Wit; besides, he was a *Protestant*, and consequently suppos'd to have no other Interest than that of Truth, in the Success of the Quarrel which he had espous'd: but I must say his Name has been the strongest Argument in his Book, upon that Matter.

I HAVE read this Piece over and over with Attention, and can assure you it is written after a Manner very proper to blind the Eyes and confound the Judgments of many of his Readers, by the Multitude of his Quotations, and the Confusion of all he says. But those who will not suffer themselves to be impos'd upon, and look for something that is solid and material, will not find any Thing in his Book that is worthy of that Character.

I COULD fill a Volume with Observations and Criticisms on this Work, for I have made many Reflections on every Page, and perhaps every Period in it; but I shall content myself with giving

giving you a general Idea of it, accompany'd with a few particular Remarks, according to the Method by which I have anatomiz'd it.

MR *BLONDEL* begins with a Declaration that gives an irremediable Wound to his Cause, notwithstanding all his Artifices. The Force of Truth, and of authentick Testimonies, which he receiv'd from \* those to whom he neither \* He means *Salmasius*. wou'd, nor durst refuse to give Credit, extorted this ingenuous Confession from him, That *the History of the Female Pope is contain'd in the Augsburg Copies of Anastasius*; which I mention'd before. And pray what Advantage does he not give us by that Confession? But what Strategem d'ye think he uses to deprive us of that strong Argument? Cou'd you imagine that a Man of his Parts wou'd have recourse to the poorest Evasion that ever baffled Author was guilty of? Or, that he wou'd start an imaginary Difficulty, that he might afterwards the more easily triumph over it? He being sensible that there's no Exception against the Old and Faithful Original Manuscripts that he had quoted himself, and declar'd true; he leaves them immediately, without ever mentioning them afterwards: and having found out another *Anastasius* at *Paris*, of a newer Date, which contains also the same History, but accompany'd, says he, with some Contradictions, and *which seems*, adds he, *to be able to give Light to those of Augsburg*, he reckons only upon this new Book, and without considering whether that which *seems* to him, does also *seem* so to others, he builds his Discourse on this uncertain or false Foundation. Thus, with his *Anastasius* of two hundred pretended Years, he finds the Secret to confute all the other preceding and ancient Copies of the same Author, without taking any more notice of

of them, and in spite not only of our just Complaints, but of those *Seventy-one* Greek and Latin old, grave and learned Writers, most of 'em canoniz'd, which he acknowledges to have related the full History of the *Pope's* Joan, as undoubtedly true, against their own and Self-Interest.

BUT, what is to be observ'd, his *Anastasius* is an *Anecdote*, a private Piece, unknown to the World, and which he shews only by Shreds, or Periods, as he thinks fit. If I were not restrain'd by Fear of injuring Mr *Blondel's* Sincerity, I shou'd be strongly tempted, I confess, to suspect that his *Manuscript* was seen only by himself: but, at least, I think I may be allow'd to suppose that he durst not quote the whole Passage, I mean the whole Part of that Book about the She-Pope, lest it might furnish his Adversaries with too good Answers to his Difficulties; and sufficient clearing of those pretended Contradictions he speaks of; and with which he gives Light, says he, to the Ancient, Plain and true Manuscripts, he has only quoted to let the World know that he was not ignorant of 'em.

M *Blon del* gives us a very uncertain Character of his New *Anastasius*, when he tells us it has often been taken for *Platina*. 'Tis strange, indeed, that learned Library-Keepers, or, even any Man that can read, should not be able to distinguish *Anastasius* from *Platina*. IN the first Place then, we must believe Mr *Blondel* upon his own single Testimony, that there was really such an *Anastasius*, and such a Passage in it as he cites; and secondly, after we have blindly believ'd all that this Author is pleas'd to tell us concerning his pretended *Anastasius*, we must extend our Complaisance further, and, upon the Credit of his bare *it seems*, either, believe or suppose his own Inference, that this *Manuscript* not only may serve to illustrate the two *Anastasius's* of *Augsburg*, but is a true Copy of the most Ancient and Exact: which not being

ing prov'd, all his Arguments must fall to the Ground.

THESE Considerations alone are sufficient to discredit Mr *Blondel's* Book; the main Design of which shou'd have been to destroy and confute, by clear and solid Reasons; the positive Testimony of such a learned and uninterested *Eye-Witness* as *Anastasius*; sustain'd by Seventy other famous and impartial Authors.

IN the general 'tis certain; That *this Book of Mr Blondel's* may be intirely and unanswerably confuted out of itself; and that far from destroying the History of the *Pope's*, the Truth of that Event may be solidly demonstrated by Reasons drawn from this very Treatise. These are two Positions which I dare confidently assert, and undertake to maintain.

THE two Thirds of that Book are spent in litigious *Chronological* Cavils, and vain Discourses against the Authors of our History. After which, he forgets himself so far, as to make a long Harangue to demonstrate the Uncertainty of *Chronology*, and the Weakness of those Arguments that are drawn from it, either to confirm or invalidate the Truth of a Relation. When he finds that *Chronology* may be accommodated to his Hypothesis, he flies at it greedily, and triumphs as in the Testimony of an Oracle; but every Thing that looks askew upon his Calculation, is a Trifle or Mistake.

A CERTAIN Air of Ostentation spread over all his Book, makes him on all Occasions leave the Subject, that he may, at any rate, make a Show of his Reading; and even, not unfrequently, this itching makes him utter the most disadvantageous Things to the Interest of his Cause: he must display all that he knows, whatsoever it may cost him.

HE

Above all, the Chronology of the Bishops or Popes of Rome is a dreadful Labyrinth.

He heaps up a Multitude of needless and not pertinent Quotations, not only to satisfy his Vanity, but also to confound his Readers, and to stun them with that Noise. He endeavours to weary People, and to bar the Access to his Book with useless Digressions and empty Cavils, fit only to encrease the Obscurity and Intricacy of the controverted Question; never pursuing his Design closely: He insists upon little Things, not altogether suitable to the Subject, with a great deal of Solemnity, to amuse his Readers. He exaggerates Difficulties, and splits 'em when he meets with some that please him. He plainly gives the Lye to his Adversaries, and fills his Refutations with scurrilous Reflections, that he may insensibly accustom those that will suffer themselves to be influenc'd by his Example, to perpetually blame the Asserters of the opposite Opinion: which Peevishness, and ill Humour, is an evident Sign of his Disorder and bad Cause.

'Tis certainly pleasant to observe how these doughty Criticks, after they have exhausted their Wit in Reflections on the History of our *Pope's*, are puzzled to divine the Original Occasion of that pretended Fable, as I intimated before. Some, with *Baronius*, run as far as *Constantinople* to find out a *Patriarchess* of that See, without considering that by so doing they confirm the Probability of *Pope Joan's* Adventure. Others, as *Onuphrius* and Mr *Chevreau*, transform an *Ann* to a *Joan*, as we have observed, and by a Second *Metamorphosis* turn this *Joan* into a *Mathilda*, or an *Olympia*, who govern'd, say they, their *Pope John* the Twelfth: and, at last, they squeeze a *Pope's* out of this Concubine, whom, after all, they are forc'd to bury an Hundred Years before she

he was born. *Allatius* has also forged a certain *Thiota*, a pretended Prophetess of *Mentz*, whose Adventures, says he, have occasion'd the Story of a *Female Pope*. Mr *Blondel* relates several other Conjectures, and confutes 'em all; he is wonderfully just on this Occasion, and acknowledges that this is a Mystery which he is not able to unriddle. But it is not the only Place where he displays his Candor; for he employs fourteen or fifteen Pages of his Pamphlet in a Panegyrick on Truth and Justice; and while the Fit of Generosity is upon that sincere Protestant Minister, he cannot suffer those unjust Calumniators of the Papal See to escape unpunish'd; which Justice he assures us, was the only Motive that oblig'd him to draw his Pen. Let us only make two short Reflections on this Pretence, and then, if you please, we will proceed to some other Subject.

WHETHER there ever was a *Woman Pope*, or not, Things are otherwise in such a Posture, that this Circumstance singly consider'd, can neither be advantageous nor prejudicial to the Interest of the Church of *Rome*, tho' that Church think the contrary. I cannot make 'em extraordinary Reproaches upon this Account, as some among our Protestants are wont to do: for I'm persuaded that 'tis impossible to draw any Inferences from this Adventure more to the Disadvantage of that Party, than those that may be deduc'd from the Stories of several *Popes* who were far worse than their *Popefs*. If, excepting only this Creature, all the Rest of the *Popes* had been Men of Probity, good Christians, and vigilant and faithful Pastors; had their Lives and Morals been unblemish'd, and their Doctrine pure and uncorrupted, I shou'd not be surpriz'd that those of that Profession cou'd not bear

bear so scandalous a Reproach, and of so great Moment against their Pretences of Holiness and Infallibility. But since the most bigotted Authors of the *Roman* Communion acknowledge that there has been a prodigious Number of *abominable Popes*, why shou'd our *Sbe-Pontiff* be esteem'd a more hideous Monster than the Rest; merely because she was of another Sex? The *Church of Rome* then ought not to make such a terrible Pother about an Affair of so little Consequence for her: And certainly Mr *Blondel* had much less Reason to take Pepper in the Nose on the same Occasion: His Zeal is at best but useless, and his Charity insignificant. Such an unprofitable *Remedy* as that which he administers to his *Babylon*, can never *purify* the whole *Mass* of the *Papal Blood*, which; by the unanimous Confession of Historians of all Sects, is extreamly *corrupted*. And it must be acknowledged, that Mr *Blondel's* Harangue on those Principles of Generosity that prompted him to undertake this Work, is too tedious and full of Affectation, to persuade a judicious and unbiassed Reader of the Author's Sincerity.

BUT I must at last conclude this Subject, by telling you all I think, or rather all I know. To speak freely, I know this Writer was acted by Interest, as well as by Ostentation. A Man of Honour who liv'd at *Paris*, and knew him particularly, informed me, that he learn'd from the first hand, that the Pen of Mr *Blondel* was *bir'd* to write a Treatise against the Story of Pope *Joan*. My Author is in all respects worthy of Credit; nor is Mr *Blondel* the only Man in the World who has been persuaded by *Silver Arguments* to act such a Part.

'Tis not without Reluctancy I mention any Thing that may be made use of to blast the Character

Character of a Man, who to take him in general, was certainly a Person of Merit. And we may say, perhaps, in his Justification, that he really believ'd the Fact to be problematick. Besides, if he did a Sort of Favour to the *Church of Rome*, by writing against the *Popeſs*, he did nothing by that against the Protestants, whose Religious Differences, if well understood, are not at all depending upon the Truth or Falshood of that Story, as it has been said: Twenty Female Popes are better for every one, than so many profligate Male-Fellows.

AS I was busy in revising these Sheets, and was just ready to send away this to the Printer's, a Friend of mine who was informed of it, and also knew that I mentioned the *POPESS* in it, immediately communicated to me, a little Book that was published some Time since, under the Title of \* *Bibliothèque Critique*, and in which \* A Heap of the Author, whose Name is said to be Monsieur *small learned Saint-Jore*, spends several Pages in Reflections on Curiosities: what † I have written concerning the said Gentle- Some perhaps woman. Since I have begun happily enough, I certainly fa- must finish; and continue the Pains I have taken bulous. to revenge this *Illustrious Lady* again, of those † 'Tis true, who not only endeavour to rob her of the Glory of that Mr having worn the *Triple Pontifical Crown*; but enters my Name ven would fain, in Scorn of the fair Sex, meta- at the same morphose her into a Man; or, worse, place her Time that he among the Number of Chimæras. changes his own.

To refute Mr *Saint-Jore*, it will not be necessary to enter here into any Particulars with him; it will be sufficient to advertise the Readers, that he proposes no new Difficulty, and that there are none of his Objections, whose entire Solution is not found in our Letters. To hear him talk upon that Subject, after the Manner that he does, one would think he had never read them, if he did not make

a positive Mention of them. He falls into the Method of those who only dispute for disputings Sake; miserable Practice of the Schools, where instead of becoming Philosophers, Men grow mere Wranglers! As he does not seek either to instruct himself, or others, but only pleases himself, by Way of Diversion, in spreading his Fancies under a borrowed Name, he shuts his Eyes and Ears against all the solid Arguments we have proposed concerning the Affair in Hand; and without any Manner of Scruple, passed under Silence what would not fail to embarrass him, if he designed to answer it. This is Mr *Saint-Jore's* Secret, and it is sufficient that we inform the Reader of it. But let us add some other Reflections on the Conduct of Monsieur *Saint-Jore* on this Occasion, to the End, that if we do not take particular Notice of all that he says in Relation to this Affair, he may not however think that we will wholly neglect a Man of his Learning and Reputation.

I. HAD it not to have been wished, for Mr *Saint-Jore's* Sake, that before he had published these new Criticisms under *Saint-Jore's* Name, he had remembred the Manner in which the Father of the Oratory, \* *Simon* censured the Monk *Annius*, [*Annius of Viterbo*] for having cheated the Publick under false Names, in publishing false Books, and false *Aard Simon*, without Reverence or Fatherhood in his Opuscles against *Isaac Vossius*; Mr *Simon* in his *Lettres Choies*; Mr *de Simonville* in his *Ceremonies des Juifs*; Prior of *Bolleville* in the *Traité de l'Inspiration des Livres sacrez*; Mr *Mony* in *La Creance, & les Coutumes des Nations du Levant*; *Ferome Acoffa*, in l' *Histoire des Revenus Ecclesiastiques*; Mr *Saint-Jore* in the *Bibliotheque Critique*: And *Peter Ambrun*, in a certain political Criticism of himself, &c. And the Conveniency that this Writer finds in putting off his Wares under these different Names, is plain enough. If you censure the Things that are published under the Names of *Acoffa*, *Mony*, *Saint-Jore*, &c. Father *Simon* does not in the least trouble himself about these Reproaches; he leaves the Care of adjusting those Disputes to *Mony*, to *Saint-Jore*, &c. But if you praise *Saint-Jore*, *Acoffa*, *Mony*, *Simonville*, &c. the reverend Father congratulates himself, and willingly assumes on his own Account the Elogies that are given to them.

*nec dotes?*

*anecdotes*? Why does Mr *Saint-Jore* the *Sofia* of Father *Simon* fall into such a Case? And how long has he had so bad an Opinion of himself, as to imagine none but Fools will read his Books? None but those who will accept for Truth, all the Things he relates to them under a borrowed Name? What signifies it to us, his making Challenges, his Promises, and his Oracles, if Monsieur *Saint-Jore* is a Chimæra? And why hath the same *Saint-Jore* skreened or hid himself behind a Curtain, and assumed the Boldness, and the Injustice, to wrong and offend several Persons of Merit?

THE *Anecdotes* of the Man here called Mr *Saint-Jore*, to speak freely, are, by no Means, worthy of Attention; and as for his Satyrs, any more than his Scurrilities, they are unsuitable for any Person of a good Character. But besides, to say a Word more of Mr *Saint-Jore's Anecdotes*, since he is resolved to tell Stories, why has he not invented some that are agreeable? What Importance is it to the Republick of Letters to have an exact Catalogue of the Writers of the Dominicans Order? No more than a List of the God-fathers, and the God-mothers of these Monks: A fine Entertainment such a Catalogue! Is it not true that it is still a Subject much worthy of the careful Enquiry of Mr *Saint-Jore*, and of the Publick, to have a particular Examination of the Character of the Divines of Louvain, and to compare them with those of Paris, in order to judge which of these two Cities has the Advantage? If your Virtuoso of the Royal-Society should take a Fancy, in Imitation of Mr *Saint-Jore*, to make the like Parallel between the Divines of Cambridge, and those of Oxford; and if the *Saint-Jores* of all the Countries and Universities in Europe, were going also to engage themselves in such Admirable Researches, will not reasonable People believe that those Men which are called learned, were all become Fools?

2. SINCE Mr *Saint-Jore* acknowledges that Arguments drawn from what is pretended to be absurd [*ex absurdo*] are of no Force, when we have certain Proofs of the Fact in Dispute; why will he persuade the World that there never was a Pope's, because it appears improbable that a young Woman should be advanced to the Pontificate? He argues against his own Principles. But since Mr *Saint-Jore* is pleased to insist, with the Vulgar, upon Unlikeliness; I must tell him again, that there is nothing in all that which is improbable; when we suppose, as we ought to do, and as it has been already observed, that this young Woman disguised like a Man had so well the Figure and the Appearance of a Man, that no Body could reasonably doubt of her being a Man. We have an hundred Examples of Things of the like Nature, and even fresh Examples. We have seen Priests, Monks, Doctors, Captains and Soldiers, all Females, who were taken for Men. Mr *Saint-Jore* knows very well the curious Adventure of the *Cordelier*, who was brought to Bed in a Boat, and in the Habit too, as he, or she, was passing the *Garonne*. And it is a Thing altogether strange that the History of the Pope's of *Rome* should appear improbable, or absurd, to People who find no Absurdity in a Fact of the like Nature, which they never dispute: I mean, in the setting up another Pope's, or another Female in the patriarchal Seat at *Constantinople*. But in short, let them suppose the Improbability as great as they please; how many Facts less probable, tho' however certain, is History full of?

3. MR *Saint-Jore* speaks after an advantageous Manner of our Letters, in several Respects; but he adds, *That if they are well written, it is in our Language*; the Meaning of which is, to all Appearance, that he had much rather they had been written in *Latin*, or perhaps in *Hebrew*: For a  
Journal

Journal written in *Latin* is a very fine Thing, even in the Heart of *France* or *England*: Witness a certain *Diarium* that appeared some Years ago, and which was impossible for the Bookfellers in *Holland* to translate into *French*, without making it lose the only Thing that made it valuable or tolerable: And such a Book, indeed, could only be fit for the Grocer's Shop, in the vulgar Tongue, which cannot fail of passing muster, if it is written in *Latin*. It has but few Readers, seldom much attentive upon such a Matter; and as for the others, they blindly respect what they don't understand; especially when the Book is written in the Muses Language; or at least pretended to be such. We might have several Things to reply to Mr *Saint-Jore* upon this Article, and we could easily convince him, that the Author of the afore-said Letters, would rather chuse to write in *Latin* than in *French*, if he was obliged to publish any Thing that must necessarily be correct, and even expressed with some Elegance. But we need not insist upon so trifling a Matter; let Mr *Saint-Jore* attentively read over the excellent little Book, already commended, of Mr *Charpentier*, concerning the Excellence of the *French* Tongue; and let him remember that he himself has written in *French*, some Books which would have been much better in *Latin*; and especially his \*critical History of the Holy Scripture.

\* Let us observe here by the By, that this critical Commentator, who has put here and

there some few Notes against certain Passages in the *Rotterdam* Edition of this Book, upon the Old Testament, has done to the Author an Honour he did not deserve; since he has given an Occasion to the Generality of his Readers, to think that the Book deserves to be censured no where but in those Places; whereas it is full of Mistakes, Errors, false Stories and Imputations; upon divers Matters of the greatest Moment.

4. THE Orthodox Mr *Saint-Jore* casts another Reproach upon the Author of the said Letters. He accuses him of being conceited of his *Calvinism*. But in the first Place, why conceited? since it never happened that Mr *Saint-Jore* has

\* Mr *Saint-Jore* cannot say that the Conceitedness of *Calvinism* which he mentions, consists in Things which we have sometimes thought proper to speak of by the By, against false Miracles, fabulous Legends, and other Superstitions of the *Romish Sect*; since he himself has exclaimed

with open Mouth against these Sorts of Things in the First Volume of his *Lettres Choïses*, in which he calls himself positively enough, tho' indirectly, a *purify'd Catholick*, a *Christian Caraiite*, &c. See particularly Pages 44, 68, &c. 182, 183, 184, &c. 202, 205, 209, 210. and the following ones; where he not only opposes divers Errors, and false Prejudices of common Popery, but seems to shake off the Yoke of it, after a plain Manner.

1 Cor. iii. 3,  
4, 5. Gal.  
v. 20.

\* See what our Learned *Daille* has written about that, in his *Treatise de l' Usage des Peres*. Pag. 1.

made any Endeavours to undeceive him? And secondly, \* By what Passage does Mr *Saint-Jore* perceive the Passion of him whom he reprimands for *Calvinism*? Is the believing the History of the Popes, or rather saying that that Fact is proved and credible, a giving Proofs of any *conceited Opinion of Calvinism*? That a Woman disguised like a Man has had the Fortune to become a Pope, as well as Swineherds, and other Men of that Stamp have had the same Fortune, is an historical Fact, of which it is at least as reasonable for us to endeavour to assure our selves, as it was for *Allatius* to employ his Time in writing a Book in his inquiring about *Homer's Birth*, and Native Country. If he, whom Mr *Saint-Jore* attacks, was convinced the Popes was a Chimæra he would as ingenuously own it, as he freely says the contrary; and that, without any Respect, or Reference to Religion.

BUT besides, Mr *Saint-Jore* is in a great Error, when he imagines that the Author of the Letters, has any conceited Opinion of *Calvinism*. All Names of Sects are odious to honest and peaceful *Christians*. These unhappy Names of *Cabals* masked with deceitful Appearances, which began to take Root in *S. Paul's* Time, and which he detested, never fail to produce Factions, whose Charity consists in nothing but tearing and devouring each other. Whosoever calls himself a *Sectary*, a Member of any Trooping or pretended *Christians*, that break, by so doing, the Union of Peace, and separate Themselves even with Hatred, Quarrels, and Reviling of others, about Questions that do not truly concern the \* Essentials of Christianity,

stianity, that Person is a ravenous Wolf in the Sheepfold of the Lord: And let us add, that if he professes to subject himself, without a true and distinct Knowledge of what he doth, to any *Catechism*, or to any List of Opinions, vulgarly called Confessions of Faith, declaring himself by such a Conduct, a Slave or inconsiderate Follower of other's Sentiments; that Man renounces his Title of a rational Animal, and becomes an Object of Pity, if not of Contempt, and some Sort of Horror. The *Sieur Saint Fore* ought then to know, that the Author of the Letters, has neither a conceited Opinion of *Calvinism*, nor of any other *Seet*, or *Seetaries*. He neither burns *Huss* nor *Servet*, nor pretends to impose on the Faith of others, nor receives as divine Oracles, what another has imagined to have been revealed; a Thing which is even really † impossible to any thinking Man. † 'Tis Physically impossible for any Man which is *Compos mentis*, to change his Opinion when he pleases, as he changes his Habits. We cannot cease to believe what we truly believe, when the Humour takes us to put a contrary Opinion into our Heads. So that whoever calls himself *Papist*, *Lutheran*, *Calvinist*, &c. without a distinct Idea, and a perfect Certainty of the Truth of the Doctrines that are received by those Men in those Sects, he speaks like an Extravagant. And if he goes so far as to consent to be burnt, having no other Ground of his pitiful Faith than the Sentiments of the *Pope*, or those of *John Calvin*, &c. his Martyrship is nothing else but an honest Folly, as the acting of those which burn him, is a devilish Madness.

5. I MUST add something also concerning Mr *Blondel*, since Mr *Saint Fore* has been pleased to undertake the Defence of that Author, in relation to a certain Article which I shall take no farther Notice of here, lest in refuting the Things that are alledged by the Mr *Saint Fore*, which would

be very easy to do, I should launch out again into a Subject which in the Beginning I would have left in a profound Silence, had it been in my Power to do so. They ought to consider that I have been engaged by an indispensable Reason to handle this Affair anew, in my Letters written from *Rome*; and that I could not enter into an Examination of that Matter, without taking notice of the Book of Mr *Blondel*, a Protestant Minister; who has been employed by eminent Persons of the other Party, to oppose, and write against \* the History of this Woman. This being the Case, they ought by no Means to wonder at my making use of all the most material Things I had to say. Those that are unwilling to be answered, ought not to speak, unless they speak in a certain Place, where the Orator talks alone in full Liberty, without any Danger to be interrupted; even, when he † utters either false criticisms, or satyrical Invectives, or seditious Words, or Heresies, or all together; and very often mere Nonsense. Mr *Blondel* might venture one Sermon or two, with taking Care never to print them; and as such Words commonly vanish so soon as they are uttered, it is very probable that no Body would have contradicted him.

\* I must say once more, that Mr *Blondel*, in spite of his Negatives, and the other Difficulties that he makes, acknowledges the Truth of two Things, which, alone, are sufficient to establish the History of the Popes. He owns that the ancient

Manuscripts of *Anastasius*, an honest Author that lived at the same Time, and was particularly informed, contain this History. And he says that it is also true, that the Statue we mentioned before, was erected at *Rome*. His alledged Contradictions in Chronology, and his other Evasions, are frivolous, and incapable of invalidating these two Testimonies.

† This is said of certain Orators, without giving Offence to those of another Character: *Corruptio optimi pessima*.

BUT when one has a Mind to write, he must at the same Time resolve to suffer his Writings to be censured, if it happens so. Besides, every one may see that I have done my utmost, to endeavour to excuse Mr *Blondel*'s Faults; and I will still say, to his Advantage, since I have an Opportunity here, that they

they would have made him a Bishop, according to my best Information, if he had pleas'd to have accepted of it, by abjuring his Religion : but to abjure what one believes to be the Truth ; and solemnly to swear that he approves, and heartily embraces many Opinions, that are to his sense gross Mistakes, and dangerous Errors, is what a Person of Mr *Blondel's* Piety and Learning could not do.

I CAN say but little or nothing in Answer to your Questions concerning the *Greeks* and *Armenians* that are in this City. They have each of them their particular Ceremonies, and officiate according to their peculiar Rites ; but they are forc'd to subscribe to the *Pope's Supremacy* before they can obtain Leave to settle at *Rome*. Antiquaries believe, that the little *Armenian Church* was heretofore one of the Temples of the *Sun* and *Jupiter*.

THE *Jews* at *Rome* enjoy'd some Measure of Liberty, and lived somewhat easily before the Pontificate of *Paul IV* ; but that Pope was a terrible Enemy to them : For whereas before they were permitted to live in any Part of the City, he confin'd them to one Corner of it, whither he order'd them to retire at the Close of the Evening. He forc'd them to sell their Possessions, and suffer'd them only to trade in old Clothes, or old Goods. He commanded them, for a Mark of Distinction, to wear yellow Hats, and issued out a very express Prohibition, That no *Christians* shou'd either eat or converse with them. I am inform'd, that by a Decree of *Gregory XIII*, they were oblig'd, or at least a certain Number of them, to hear a *Christian Sermon* every *Saturday* in the Afternoon ; but I have not yet had an Opportunity to see that Assembly, The *Italian Jews*, and particularly those of *Rome*,

as some of themselves assured me, do scrupulously observe the Law that enjoins them to marry at Twenty Yearsof Age, at the farthest, under the Pain of Ignominy, and being treated as Persons living in Sin. The Number of the *Jews* at *Rome* may at present amount to about *Seven or Eight Thousand*, according to the vulgar Computation.

WHEN any *Jew*, or other *Infidel*, is willing to embrace the *Roman Religion*, the Solemnity of his *Baptism* is put off to the *Saturday* in the *Holy Week*, unless some urgent Consideration require greater Haste. This Ceremony is perform'd in a little Building call'd at *Rome*, *Baptisterio*, joining to the Church of *S. John de Lateran*, where they believe *Constantine the Great* was baptiz'd †. We saw six *Turks* baptiz'd in that Place : they wore a Cloak of white Damask, and a Lawn Band, with a Silver Cross hanging at their Neck. The Cardinal that was to officiate being come with the Canons of that Church, the Ceremony was begun with blessing the Water ; after which, the Profelytes, presented by their Godfathers, avanc'd every one in his Turn, and declared their Desire to be baptiz'd ; then they lean'd over the Font, and the Cardinal baptiz'd 'em, by pouring Water on their Heads out of a large Silver Spoon ; and gave 'em their Names. Afterwards, taking Wax Tapers in their Hands, they were confirm'd in the Chapel of the Baptistry, and from thence went to hear Mass in the same Church.

† The Learned *Rodolphus Hospinianus* vehemently excepts against what *Platina* and others have said, concerning the pretended Baptism of the Emperor *Constantine* at *Rome*, by the Bishop *Sylvester*. He makes it appear that this Ceremony was perform'd at *Nicomedia*,

by the Bishop of that Place ; according to the Testimony of *Eusebius*, *Jerom*, &c. the Emperor being sixty-three Years old, and thirty Years after the Death of *Sylvester*, Bishop of *Rome*. *Eusebius* ought to be hearken'd to, because he was Cotemporary with *Constantine*. *Hospinianus* does not deny, that after *Constantine* had procured Peace and Liberty to the Christians, they began to build near the Temples little Edifices design'd for the Use of Baptism.

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THE Author of *la Roma Santa* affirms, that the *Jews* stink, and that their noisome Smell vanishes after they are baptiz'd. *Cosa maravigliosa, che ricevuto il Sto Battefimo non puzzano più.* I know not why this shou'd be reckon'd wonderful; for those who are to be baptiz'd are so carefully wash'd and cleans'd, that they must needs become sweet, tho' they really stunk before. But 'tis ridiculous to imagine that the *Jews*, as being *Jews*, have a peculiar Smell. The *Jews* at *Rome* are very poor; those who are poor are always nasty, and those who are nasty, usually stink: That is the Mystery. 'Tis also a vulgar Error that the *Jews* are all black; for this is only true of the *Portuguese Jews*, who marrying always among one another, beget Children like themselves; and consequently the Swarthiness of their Complexion is entail'd upon their whole Race, even in the Northern Regions. But the *Jews* who are originally of *Germany*; those, for Example, I have seen at *Prague*, are not blacker than the rest of their Countrymen.

THO' no Body can doubt that those of the *Jewish* Nation \* are destitute of all authentick Tradition; and, that, as being *Jews*, they have not

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\* When Father *Richard Simon*, Priest of the Oratory, has a Fancy, in his *Critical History of the Old Testament*, to let his Readers understand, that he would fain have the World esteem him as a Person extraordinary well vers'd in the Oriental Languages, and in the Reading of all the Works written by the most illustrious of the Modern Synagogue; then the *Hebrew* Language is so little decay'd, that he knows it thoroughly: He understands it to Perfection. This is what he very frequently says, and very precisely too, tho' after a Manner not altogether direct. And he does also find it proper to practise upon the Simplicity of those who imagine People are very Learned, or at least Praise-worthy, when they read the *Rabbies*? Then, he makes a pompous Shew of these venerable Doctors, not forgetting even Rabbi *Ben Gorion*, nor Rabbi

not any particular Knowledge, either of the Laws or Customs of their Ancestors, or even of the *Hebrew* Language. I have however been willing to take care to satisfy you, in asking several of their *Rabbins*, in *Germany* and *Italy*, about what you had desired, with making them read some Periods in *Hebrew* distinctly, to observe how they pronounced it. Without losing Time here,

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Rabbi *Benjamin de Tudela*, two finish'd Monsters in gross Lies, and endless Impertinencies. But, if Father *Simon* falls upon another Subject; and his Design is in the Controversy against the *Protestants*, to maintain the Necessity and Authentickness of the Tradition, which alone conveys in his Opinion the Knowledge that is to be had of the Sense of the Old Testament: at that Time he speaks quite another Language. There is scarce, saith he, any Remainder of the *Hebrew* Language: it is as it were intirely destroy'd. That Language naturally poor, confin'd in short Bounds, ambiguous, obscure, and uncertain, is falln into the most deplorable Condition that one can imagine: and the little that remains of it, in the Sacred Books, is quite disfigured, falsified and corrupted. The *Integrity* of the Text is lost after such a Manner, that it is impossible to be certain of the true Signification of the Words; which are also translated but at Adventure: This Language was neglected from the Beginning of the Captivity: The Originals are lost, and the best Copies we have are New. The *Massore*, is at best, adds he, but of the VIIth Century; and the *Massorettes* were People without Authority, or Capacity; no more than the other *Rabbies*, who are all new Comers: and besides they are all Liars, all more or less Cheats, all whimsical and ignorant People, full of idle and ridiculous Contradictions.

*Qualiacunque volunt Judæi somnia vendunt.*

The Grammars and the Dictionaries, says he still, have Nothing in 'em but what is new, and consequently uncertain: And will they re-establish any Thing by the Help of the *Arabick* and the Rest of the *Oriental Languages*? They bring nothing but Conjectures, which are all either dangerous, or at least, frivolous; so that according to the *Axiom* establish'd by Father *Simon* himself, *Nescitur quod non est scibile*. All his sublime *Hebrew* Learning is reduced to Nothing; on a sudden, he falls from the Height of his Learning, creeping and groping with the Rest of the Curious, to endeavour

here, in entring again into the Particularities of your Questions, I will tell you that I have forgot nothing ; and that I have drove my Curiosity farther than yours ; having not forgot the divers doubtful Things that are mark'd in the Grammars ; or which are the Result of the different Opinions of the Grammarians. The Answer I have then to make you in few Words about this Affair, is, that these *Jews* have furnish'd me with Nothing that one can draw any Use from. And, indeed, what could they say, to Christians, that the Christians do not already know as well as they ? Have they any secret Source, or any immediate Revelation ? Who are those People, that pretend to teach others ? On the contrary, they are a poor Sort of Creatures, so filled with false Notions, so conceited of their monstrous Ideas, that I would never advise young People to have any Commerce with 'em, for fear of receiving from them some ridiculous Prejudices.

THESE *Jews*, some Oriental, others *Portuguese*, *Germans*, *Italians*, &c. have each of 'em a different way of Pronouncing *Hebrew* ; as we see

endeavour only to guess at something, in the Darknefs that is surrounding 'em ; and to discover if possible something true, or perhaps, some Appearance of Truth. This is the Manner with which that Extraordinary Learned Man understands *Hebrew* to the Bottom, and to PERFECTION : so capable is he of \* *giving Principles that serve to resolve the greatest Difficulties in the Bible* : and thus also is all his *Rabbinism* become Extravagance, Imposture, and an Amusement ; worse than ridiculous, in those who not only miserably lose their Time in reading the impertinent Books of those Writers, but who are simple enough to value themselves upon it.

These are the very Words of F. Simon, in the large Preface of his *Critical History of the Old Testament*, in which he not only introduces his Bookseller, the pretended Author of the said Preface, writing many such Things ; but also Abundance of other Things, that have no Manner of Relation to the Character and Capacity of this same Book-seller, who is nam'd, and known to every body.

that

that in each of these Nations, all pronounce even *Greek* and *Latin* after a different Manner, without being able to agree amongst themselves, about the Original Pronunciation of these two Languages; which however ought to be familiar to us, in Comparison of the *Hebrew* Tongue. But the Eastern *Jews* do not only differ from the *Jews* in *Europe*; those of the same Nation vary also, every one relying upon his own Arguments, which he thinks to be good; as you see they do in our Schools, and our Grammars. As I was discoursing with two *Rabbies* of this Place, they fell into a Sort of Quarrel with a Third that lives at *Leghorn*, about the Pronunciation of the *y*, and the Difference that the *Daguesch* brings upon certain Occasions, in the Sound of some Consonants, &c.

I ENDEAVOUR'D to write down, or paint the Sound that these *Jews* made, when they pronounce certain Syllables, to remember it; but I quickly found 'twas impossible to succeed in it; one might as well pretend to express with the Letters of our Alphabet the Cries of Animals, and the most hoarse or odd Sounds, as to describe the Noise they make in their Nose, and their Throat, in some of their Pronunciations. For that Undertaking we should invent some New Characters, and it would be, even, necessary also to form our Ears, by a long Use, to be capable of becoming the *Echo* of the Sounds they produce, before we can put 'em down in Writing, with the said Characters. But indeed, all that would be much in vain; and it is too certain that the poor *Hebrew* Language is fallen to Decay in all its Parts, on which Side soever we consider it. Any Man of ripe Years, and a true good Understanding, that will apply himself for some short Time to this Examination,

tion, soon discovers very plainly that that Language is as it were quite lost: † That one † What is need not spend many Months to arrive at the here-under highest true Knowledge that can be acquir'd of it, following, is considering its present Condition, to make himself taken from *Scribellius's* capable, *as much as any one can be*, of entering Dialogues, into the best Criticism possible, of the only *He-L. iv. Dial. 7.* *brew* Volume that is in our Hands; and that, by I see here a Doct<sup>r</sup> full of his *Hebrew*, a great deal of Glory in passing their Days in the who, considering his disagreeable and fatiguing Search after Things great Pains in that are sure not to be found, far from meriting the Study of the *Æthi-* by this Conduct the Applauses to which they *aspick, Arme-* aspire; if they receive any from certain Ignorant, they are but pitied and disapproved by *nian, Arabick, Syriack,* judicious Persons. Our Life is too short, and *Chaldean,* and the Moments of it are too precious, sadly to determine the common Use of it in running with- other Languages in the out End after Things that are certainly vain: *Polyglotte*, is especially when we consider that we have so extremely surpriz'd to hear great, and many Works to do, which are re- any one speak ally important. These Reflexions are a little with so little out of our Subject; but I consent however that Respect of they keep the Place they have taken in this what he makes the Letter, provided you will communicate 'em to the Object of his young Friend you mention'd to me some Time profound Veneration. The best Years of his Life, have scarce been sufficient for him, to put him into a Condition to read the famous *Rabbies*, after he has employ'd four or five Years in making, for his own Use, a very extraordinary Grammar compos'd of the Quintessence of forty others. He has not only read the *Rabbies*, but has translated a great Number of 'em into *Greek*, a noble Undertaking! and he has enrich'd most of 'em with his laborious Commentaries, in divers Languages. He is now seventy Years old, and however not far advanced in the vast Field of his glorious Researches, which he began to make from his first Youth: And in spite of all those great Works, they now tell him with an Air of Assurance, that the Knowledge that can be obtain'd of the *Hebrew* Language being limited within narrow Bounds, we ought also to limit our Studies of it, in a Sphere of a small Extent! Who can bear such Language! But why, adds, *Scribellius*, has not this so learned Man in *Hebrew* Language taken upon him the Trouble of Numbring all the Trees in the *Black-Forest*, and all the Leaves of the same Trees?

ago, which, you say, applied himself so closely to the *Hebrew*; for it is exceeding necessary that young People should be directed in this hard and ungrateful Study, for fear they engage themselves in Labyrinths out of which one cannot get; or, at least, at the coming out of which, suppose he ever do get out, he will not find himself any forwarder, than when he went in. You see Mr \*\*\* and Mr \*\*\*, and others, who have made true Idols to themselves of this too much revered and very mistaken Study. They are grown Grey-hair'd under this painful Harness; and they flatter themselves with a great Honour acquir'd by that in the *Republick of Letters*; but all being well consider'd, what have they done? What Light have they newly diffus'd through the *Holy Text*? Where are their new Discoveries? And suppose they can boast of having made some, what signifies that to the real Matter of Salvation?

WE were present also, the *Thursday* before, at the Ceremony of *washing the Feet of Thirteen Pilgrims*, in one of the Chapels of the *Vatican*: They were cloath'd in White, and had a Kind of *Camail*, with a square Cap. Being set all in a Row upon a Bench rais'd up three or four Foot against the Wall, they pull'd off their Shoes and Stockings; and a Priest came to see whether they were ready. Afterwards a great Bason was brought in, and Ewers of Silver gilt, to be used for every Pilgrim. The Cardinal that officiated in the Pope's Absence wash'd their Feet in the Bason, rubbing them with his own Hands, and then wiped and kissed them. After which every Pilgrim receiv'd two Gold Medals, and all in a Body went to one of the Chambers in the *Vatican*, where a plentiful Entertainment was prepar'd for 'em. All the Thirteen Pilgrims

were

were placed on one Side of a Table, and the Cardinals sat at another in the same Room. If you ask me why thirteen Pilgrims, since it is certain that those Men are to represent the Apostles, who never were more than twelve together. I will tell you what they report about that Matter: They say, that as Pope Gregory I, was going to perform the Ceremony of washing the Twelve, a Thirteenth was got in among them, and occasioned some Trouble; and that after Examination, he whom they looked upon as an Intruder, having a very majestick Air, and still keeping a grave Silence, the Pope would not permit them to turn him out, but declared he would wash his Feet too, as representing the Person of our Saviour. And in short, after the Ceremony was over, the Thirteenth was found to be an Angel. This, say they, is the Reason of Thirteen instead of Twelve.

I WILL not trouble you, nor my self, with a particular Account of the Rest of the Ceremonies that we saw during the *Holy Week*; since they have been exactly described by others.

THE extream Privacy of the Retirement in which the \* Pope spends his Days, not only \* *Innocent XI.* hides him from the Eyes of Strangers; they are even hardly able to perceive that he is in Town: for they never, or very seldom, meet with any Sight of *Staffieri*, Coaches, or Retinue that belong to him. When he goes abroad, which he does very rarely, he is carried in a Litter. These Litters are very large, lined with crimson Velvet without and within, with Gold Galloons and Fringes; [as were formerly those of *St Peter*?] And the Harness of the Mules are adorned after the same Manner. The Pope is always alone in his Litter; in the Fore-part of which there is a little Table instead of a Seat. All Popes have

the same Livery, which is Scarlet, bound with a double Velvet-Galoon of the same Colour. Almost all the Apartments of the *Vatican* and *Monte Cavallo* are likewise hung with Red Damask, adorned with Bands of Gold-Galoon, and above with Gold-Fringes.

THE Situation of the Gardens of *Monte Cavallo* is very pleasant, but the Disposition and Order of them is irregular; they appeared to us to be very much neglected.

THE two Marble Horses that stand before the Palace, were by *Sixtus* the Fifth's Order brought from *Constantine's Baths*. It is, and has been for a long Time, the general Opinion, or the common Saying that one of them is the Work of *Phidias*, and the other of *Praxiteles*, and the Names of those two famous Sculptors are engraven upon them. *OPUS PHIDIÆ. OPUS PRAXITELIS*. But to tell you the Truth, I have a great Suspicion, and well-grounded enough, that those Words have been added by some modern Cheat: Nay, I think we need not doubt it at all. 'Tis also said, and many Authors have written, That these Horses are the Statues of *Alexander's Bucephalus*, which these Artists made in Emulation of one another; but this is another Mistake. *Phidias* flourished a whole Age before *Praxiteles*, and *Alexander the Great* lived fifty Years after *Praxiteles*: 'Tis plain then, either that these Statues are not the Work of the above mentioned Sculptors, or that they were not made for *Bucephalus*.

THE two other Horses of Marble that are to be seen in the Court of the *Capitol*, were taken from *Pompey's Theatre*; and the antique Statue on Horseback of Brass, which stands in the same Place, was erected there by *Paul III*; 'tis thought to be the Statue of *Marcus Aurelius*.

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*Aeneas Martii Pastoris Similis*

THE *Capitol* is a modern Structure, raised upon the Ruins, and even on Part of the Foundations of the ancient Edifice: It would require a whole Volume to describe all the remarkable antique Pieces in this Place; I shall only mention some of the principal. The *She-Wolf* of Brass, giving Suck to the *Illustrious Twins*, on which is seen a Cut, or Breach; that is, say they, the Mark of the Thunderbolt mentioned by † *Cice-* † Orat. 3.  
† *ro*; if true, or not, it remains upon them: The contra Cat.  
four great *Basso-Relievo's*, which represent several Passages of the History of *Marcus Aurelius*: The *Columna Rostrata* of the General, or Admiral and Consul *Duillius*, the first that was honoured with a Naval Triumph in *Rome*: The || *Cou-* || *Aeneum*  
*rier* pulling a Thorn out of his Foot, after he had Martii Pasto-  
delivered his acceptable Message to the Senate; ris Simula-  
choosing rather to endure that Pain during his chrum.  
Journey, than to retard the publick Joy: The Senate was so sensibly touched with the Affection of so good a Subject, that they ordered a Statue to be erected for him. The Bust of *Cicero*, with his *Cicere*; which signifies no more for a Demonstration that that is *Cicero's* Head, than the Sign or Scratch of their *She-Wolf* is to prove what they say of it. The ∴ four ancient *Mea-* ∴ One for  
*ures*: The Bust of *Virgil*: *Nero's* Nurse holding Oyl, two for  
him by the Hand: The Goddess of *Silence*: Wing, and the  
The God *Pan*: The three *Furies*: fourth for  
A Statue of Grain.  
*Caesar* with his *Cuirass*: Another of *Augustus*: Those of *Castor* and *Pollux*: The Fragments of the *Colossus's* of *Apollo*, *Domitian*, and *Commodus*: The Lion devouring a Horse: And the Trophies which some think are *Trajan's*, though others ascribe them to *Marius*.

THE Pictures in *Fresco* in the great Hall are by the Hand of Cavalier *Joseph*; I think that they represent the first Battle between the *Romans* and *Sabines*.

Primus, Sec-  
undus, Ter-  
tius ab urbe  
Lapis.

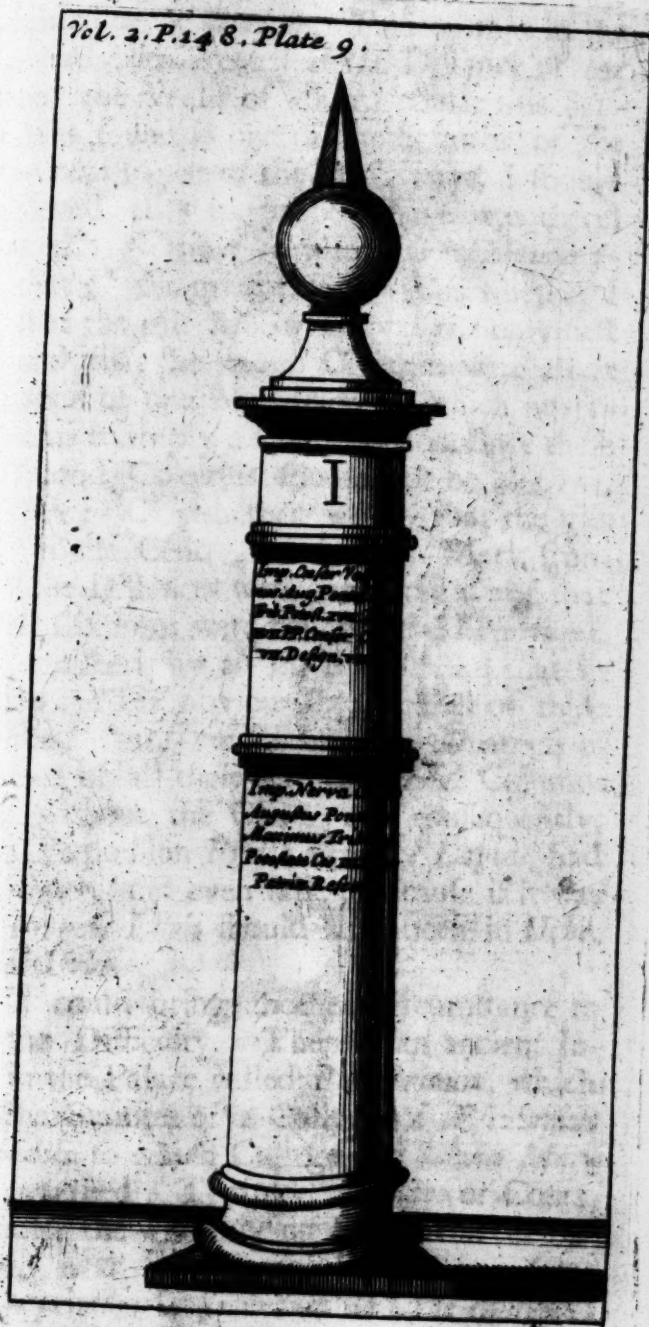
I KNOW not very well what Account to give you of the Pillar called the *Milliarium*, that is to be seen there: It is not an easy Task to explain the true Meaning of it. That Column is of white Marble, eight Foot and an half high; the Numeral I is marked on the Top of it; and on the Chapter there is a Brass Globe about two Foot in Diameter. The common Opinion is, That this Column, supposed to be antique, which I would not deny, was in the Centre of *Rome*, and that from hence they began to compute the Distances from that City, which were divided into *Miles*, by other Pillars that were erected on all the great Roads in *Italy*. But there are two or three strong Difficulties in that *Hypothesis*. The Column in the *Forum Romanum*, mentioned by *Suetonius*, *Tacitus*, and some other ancient Authors, was, according to their Representation of it, of Brass, or Brass gilt, and the Names of the great Roads were engraved upon it, with the computed Distances of the principal Cities; and no such Thing appears on the *Milliarium* in the *Capitol*. You will perhaps tell me, that the brazen Column might be lost, and this of Marble has been set up in its Place. But you do not

\* S. P. Q. R. consider that this was found adjoining to the Columnnam *Appian* Road, which appears by the \* modern *Milliarium* Inscription engraved on one of the Faces of its primi ab urbe Pedestal: Nor is it at all probable that this Pillar was transported from the Middle of the City Lapidis Indicem, ab Imperatore to a Mile's Distance from the Walls. Besides, *Vespasiano & Nerva restitutam, de Ruina's suburbanis* how is it possible to explain the Meaning of these Expressions, *Primus*, or *Secundus ab Urbe Lapis*, if these Stones or Columns were not without the City, since the Word *ab Urbe* does evidently imply that they were not in it? If I had never heard of the gilt *Milliarium* which was in the Heart of the City, and where some pretend that

*Via Appia*  
in *Capitolium*  
transfuit. See  
Vol. I. p.  
384, &c.

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Vol. 2. P. 148. Plate 9.





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that all the *Consular Roads* met, I should have certainly concluded from the Words *ab Urbe*, [*from the City*,] that the *Primus Lapis*, [the first Column] or *Milliarium*, such as that in the *Capitol*, had been erected at the Distance of one Mile from the Walls of *Rome*. Since this *Milliarium* was found in one of the Suburbs of the City, and near to one of the High-ways, I should have believed that its proper Place was there, and that the Number of those first Columns equalled that of the great Roads. But whether I suppose that the gilt *Milliarium* was the only first Pillar, and that the second Columns were all at the Distance of one Mile from it, which nevertheless seems to imply a Contradiction, since these various second Columns should not be *ab Urbe*, but *in Urbe* : Or whether we say that the gilt Column in the Centre, was only a Mark from which all the Distances were computed ; and that the nearest Columns were called first *Milliariums*, and distinguished by an Inscription like that in the *Capitol* : 'Tis obvious from either of these Suppositions, that, considering the Greatness of *Rome*, none of all these first or second Columns could be without the City ; and consequently, that this Expression *Primo ab Urbe Lapide* had been improper, and even false ; because if it was so, the *Primus Lapis* should have been in *Urbe*, and not *ab Urbe*.

AND I could bring another Circumstance to increase the Difficulty. There is an ancient Inscription in the Palace called *Palæstrinum*, which contains the Statutes of a College of *Æsculapius* and of *Health*, to which College one *Salvia Marcellina* bequeathed a Temple, a Place or Court, and a Walk, the whole being situated on the *Apian Way*, near the Temple of *Mars*, *Intra Milliarium primum & secundum ab Urbe euntibus* ;

that is, *Between the first and second Mile as you go from the City.* 'Tis the common Opinion of Antiquaries, that there was a Temple of *Mars* without the City on the *Via Appia*; and that Consideration added to the preceding, doth almost convince me, that \* the gilt *Milliariums* were only to mark the Place where all the great Roads began, at the Gates of the City, and to teach the Distances ingraven upon it of the other Cities; and so, that all the *first Columns* were each one Mile distant from the Walls of *Rome*.

\* Since the first Edition of this Book, I find that *Holstenius* was of the same Opinion.

THE Information I received from those whom I consulted on this Occasion, was not material to confirm or reject any of these Opinions; but I will think of some other Way to clear my Doubts, and in the mean Time you will oblige me, by sending me an Account of your Thoughts on this Subject.

To compleat the Description of the *Milliarium* in the *Capitol*, I shall subjoin two Inscriptions that are engraved on the Body of the Pillar.

IMP. CÆSAR. VESPASIANUS PONTIF.  
MAXIM. TRIB. POTESTAT. XVII. IMP.  
XVII. P. P. CENSOR COS. VII. DESIGN.  
VIII.

IMP. NERVA CÆSAR AUGUSTUS PONTIFEX  
MAXIMUS TRIBUNITIA POTESTATE  
COS. III. PATER PATRIÆ REFECIT.

To accompany the *Milliarium*, for the Symmetry on the other Side, they have lately erected another Column of the same Figure and Bigness, on which they have placed a Globe of Brass, which, they say, contained the Ashes of *Trajan*: With this Inscription:

HOC

*HOC in Orbiculo olim Trajani Cineres jacebant. Nunc non Cineres, sed Memoria jacet. Tempus cum Cinere Memoriam sepelivit : Ars cum Tempore non Cinerem, sed Memoriam instaurat. Magnitudinis enim non reliquæ, sed umbra vix manet ; Cinis Cineri in Urnâ ætate moritur ; Memoria Cineris in ære arte reviviscit.*

ADJOYNING to the right Wing of the Capitol, there is a Church called *Ara Cæli* ; it is said, that *Augustus* having consulted the Oracle at *Delphos*, to know who should succeed him in the Empire, could not for a long Time obtain an Answer to his redoubled Sollicitations ; and that at last, the Oracle desired the Emperor to retire, declaring that it was not able to satisfy him, because its Mouth was stopt by the *Hebrew Child* ; who was the Son of God, and true God himself. The Story adds, that *Augustus* finding this Declaration to agree with the *Sibyllin Prophecies*, immediately ordered an Altar to be built in the Capitol, to the Honour of the *Hebrew Child* mentioned by the Oracle, calling it *Ara Primogeniti Dei* ; the Altar of the First-born of God. The Church has been built in that very Place ; so that *Augustus's* Altar remains still near the Quire, and the Church has been named *Ara Cæli*. All Fables.

THE Prison to which, they affirm, *St Peter* and *St Paul* were sent, after they had received the Sentence of Death, is very near this Place : It is at present a Chapel, by the Name of *S. Pietro in Carcere*. 'Tis the general Opinion of Antiquaries, that this is the *Tullianum* which was finished by *Servius Tullius*, or *Tullius Hostilius*, where only condemned Malefactors were imprisoned. Here they \* They pretend that the Water of this Spring has a milky Taste. show a little \* Spring, which, they say, gushed out of the Rock at the Prayer of *St Peter*, that he might baptize certain Profelytes. They made

us also to take notice of the Impression of that *Apostle's* Face on the Wall, which they told was made by the yielding of the Stone, when he was thrust against it by a Blow which he received from a Soldier.

FROM the Platform on the Top of a Part, or a Wing of that Building, they made us distinctly take notice of the seven Hills of *Rome*; which puts me in mind of what *Martial* says, that he could do the same from his Country-House:

—*Hinc septem Dominos videre Montes*—

—*Jugera pauca Martialis  
Hortis Hesperidum beatiora,  
Longo Faniculi jugo recumbunt.  
Lati collibus imminent recessus;  
Et planus Modico tumore Vertex  
Cælo perfruitur serenior.  
Et curvas Nebulæ tegente valles  
Solus Luce nitet peculiari.  
Puris leniter admoventur Astris  
Celsæ culmina delicata Villæ.  
Hinc Septem Dominos videre Montes,  
Et totam licet æstimare Romam;  
Albanos quoque, Tusculosque Colles;  
Et quodcunque jacet, &c. Lib. iv. 64.*

THERE is a prodigious Multitude of ancient Ruins scattered about behind the *Capitol*; but I dare not engage in these Labyrinths; I shall only touch upon some short Remarks by the By.

THE famous *Rupes Tarpeia*, that Precipice formerly so dreadful, is at present an inconsiderable Rock about twenty Foot high.

THE *Triumphal Arch* erected for *Titus* after he had taken *Jerusalem*, is remarkable, among other Things, for the *Basso-Relievo's*, which represent the Candlestick, Table, Trumpets of the Great Jubilee,

So called from *Tarpeia* a Roman Damsel slain in this Place by the *Sabines*.

Jubilee, and some other Vessels that were taken out of the Temple. Those who add the *Ark of the Covenant* are in a great Error.

*CONSTANTINE's Arch* is almost entire, only some of its Statues have lost their Heads; which they say *Laurence de Medicis* stole, and carry'd to *Florence*. The *Basso Relievo's* on this Monument are not equally beautiful; and as there are some of 'em too fine to be of the Third Century, 'tis suppos'd that *Constantine* took 'em from some ancient Monument to adorn his *Triumphal Arch*.

THE *Lake of Curtius* was in the Middle of the *Forum Romanum*. *Ovid* tells us, that even in his Time there were no Marks of it to be seen.

*Curtius ille Lacus, siccas qui sustinet Aras,  
Nunc solida est Tellus ; sed Lacus antè fuit.*

Fast. vi. 403.

THE prodigious *Amphitheatre* \* call'd *Colliseum* \* Because of is round, say they at *Rome*, on the Out-side, tho' a *Colossus* that the *Arena* is Oval. It contained † *Eighty and* † *Without* five thousand Spectators; four times more than the reckoning the *Amphitheatre* at *Verona*. I observ'd, that the *Excuneati*, Columns of the Third Order, and the Pilasters who stood in the Passages of the Fourth have both of them *Corinthian* Chapiters to the Number of Twenty peters; the Two first are *Dorick* and *Ionick*. thousand.

*Anthony des Godetz*, an Architect, but one that is not very well inform'd of a great many Things, which however he has been pleas'd to mention, makes the Number of Spectators to amount to one hundred fifty thousand. According to him, the whole Length of the *Coliseum* all Oval, was five hundred sixty four Foot, *French Measure*; the Breadth four hundred sixty five, and the Height about one hundred seventy. I omit his mention'd third Parts, and fourth Parts of Inches; and tho' he appears to be exact to the greatest Nicety, yet I am oblig'd to say here by the By, that he is as apt as another to be mistaken.

*Barbara Pyramidum fileat Miracula Memphis ;  
Assiduus jactet nec Babylona labor.*

Nec

*Nec Triviae Templo molles laudentur Honores,  
Dissimuletque Deum cornibus Ara frequens.  
Aëre nec vacuo pendentia Mausolea*

*Laudibus immodicis Cares in Astra ferant.  
Omnis\* Cæsareo labor cedat Amphitheatro :  
Unum pro cunctis Fama loquatur Opus.*

Mart. Spect. i.

\* A Vespasiano incept.  
à Tito perf.  
& dedic.

You must excuse me for not satisfying your Curiosity by answering the Questions you propose concerning the *Senate of Women* establish'd by *Heliogabalus*. The little Building at *Monte-Cavallo*, by some thought to have been a Temple of the *Sun*, and by others a Temple of *Healib*, is suspected to have been the Meeting-place of that rare *Assembly* : But this Conceit of Antiquaries, as of many others, is grounded only on some uncertain Conjectures.

THE Columns of *Trajan* and of *Antonine* are so famous and magnificent, that I cannot forbear mentioning them ; tho<sup>3</sup>, doubtless, they have been describ'd by others. Both these admirable Monuments are adorn'd with † *Basso Relievo's*, ascending in a spiral Line from the Base to the Chapter ; which represent the Wars and memorable Actions of those Princes.

† There are some good Things and some bad among these

*Basso-Relievo's*. There is no regular Disposition, no Observance of the Rules of Perspective, &c.

It consists of twenty four Stones, each of which contains eight Ste<sup>ss</sup>. Boiss. N<sup>o</sup> B. That I do not speak of those

THE first was erected by the Senate to the Honour of *Trajan*, and also serv'd him for a *Mausoleum* ; his Ashes having been placed in a golden Urn on the Top of it. This Urn was succeeded by a Statue of Saint *Peter*, of Brass gilt, which *Sixtus Quintus*, caus'd to be put in its

Things, but as shewing the Opinions of the most renown'd Antiquaries, and not as exposing my own Judgment.

Place.

Place. The Height of the Body of the Pillar amounts to one hundred twenty eight *Roman*, or about one hundred twenty four *English* Feet, and is ascended by One hundred and twenty three Steps.

THE *second* was built by the Senate, and by *Marcus Aurelius Antoninus*, for *Antoninus Pius*. This Column consists of twenty eight Stones. *Idem*. The Statue of the Emperor was plac'd on the Top of it, where that of *St Paul* stands at present, which is of Brass, and gilt like *St Peter's*. The Stairs consist of two hundred and six Steps, and the Trunk of the Pillar is One hundred and sixty *Roman* Foot high; which are equivalent to One hundred and fifty five Feet of your Measure.

I KNOW not whether certain Verses that were made here upon these Columns, and which are engraven on the Side, in some Prints, are worth sending you.

#### FOR the *Colonna Trajana*.

*Quàm meritò PETRO conceditur alta Columna !*

*Quæ quondam est Factis sculpta, Trajane, tuis.*

*Bellator ! Regnoque Potens ! Armisque tremende !*

*Dic mihi quanta fuit Terra subacta tibi ?*

*At PETRUS Imperium Terrarum flexit inermis ;*

*Et PETRUS Imperio Tartara & \* Astra premit.*

*ASTRA premit* seems to be a strange Thought; at least a strange Expression. That may be well enough for the Pope, but agrees by no means with *S. Peter*.

#### FOR the *Colonna Antonina*.

*Quæ devota tuis fueram, Antonine, Triumphis,*

*Nunc Sixti, aut PAULI sacra Columna ferar.*

*Saucia Vulneribus, vix languida Membra regebam ;*

*Squallebat fædo Corpus anile situ.*

*Ruderibus,*

*Ruderibus, tamen, ut purgat minitantibus Urbem  
 Sixtus, Spem vitæ restituit miseræ.  
 Estque pius Princeps sortem miseratus iniquam:  
 Vulneribusque meis attulit, Unus, Opem.  
 Fussit me Populis qui Christi sacra ferebant  
 Dogmata, sacrato ferre Virum capite.  
 Quare Antonini vario & si cincta labore,  
 Sum Cocblis, aut Pauli, aut, Sixte, Columna tua.*

✠ SINCE the former Edition of these *Letters*, they have discover'd at *Rome* a new *Column*, upon which is the following Inscription.

DIVO ANTONINO  
 AUGUSTO PIO  
 ANTONINUS AUGUSTUS  
 ET VERUS AUGUSTI FILII.

AND according to the general Opinion of those whom they call *Antiquaries*, this *Column*, is that which is to be seen upon the Medals of *Antoninus Pius*, and not the *Column*, vulgarly call'd ✠ *Colonna Antonina* just now mention'd, which is standing at *Rome* ever since it was first erected there. We are undoubtedly to see Abundance of Dissertations upon this new *Column*; However I shall in few Words take notice here of what has been told me by some curious Persons who have newly seen it. It is of a reddish Granite Marble, of the *Tuscan* Order, and all plain; whereas the other is imbellish'd allover with *Basso-Relievos*, as it has already been said. The Shaft, or Body of the *Column* between the Basis and the together so far. *Moreri* is mightily mistaken, when he says, that this *Column* was erected by *Sixtus V.* That Pope made some Alteration to it, as I have observ'd; but this *Column* as well as that of *Trajan's*, stands in its own proper Place, and in the very same, where it was erected by *Marcus Aurelius*.

Chapter

Chapter is sixty seven Roman \* *Palms* long; \* The Roman which comes to about seven and forty English *Palm* makes Feet. The Pedestal, which is also of one entire <sup>about eight</sup> Inches and Piece, is eighteen *Palms* high. Upon one of <sup>a half,</sup> English its Superficies is the forefaid Infcription; and up-<sup>Measure.</sup> on the opposite Side feveral *Baffo-Relievo's*, among which is to be obferved the *winged Genius* of Antoninus, and *Fauftina deified*. According to the ufual Proportion of *Tufcan Columns*, the Diameter of this, towards the Basis, ought to be about fix Foot nine Inches.

*SEBASTIAN Erizzo*, a Person in great Esteem among the Antiquaries, says he has seen a Medal of *Antoninus Pius*, upon the Reverse of which is the Column, *tutta*, says he, *istoriata intorno* : those are his own Words. If this be true, as it is difficult to deny it, it must necessarily be, either that those who have lately declar'd themselves for the New Column, which is all plain, are in an Error, or that both Columns are upon these Medals of *Antoninus Pius* : or that these Medals, at least one of the two, have been † forged and counterfeited

of the two, have been † forged and counterfeited † I could add  
by some Impostors, whose Bubbles *Erizzo* and a Abundance of  
Thousand others have been. As there are no an- curious and use-  
cient Authors, who have written of Medals; and as ful Things to  
ready taken no-  
tice of in one of  
these Letters, concerning Medals either falsify'd or absolutely forged in an infinite Number,  
and after such a Manner that it is Building upon the moving Sand, to make any Foundation  
upon these pretended Monuments; but that will be perhaps handled in another Place. The  
Elogies that are given to *Medals* would in some sort be reasonable, as well as those which are  
made upon *History*, if Medals were not frequently false, and such that it is almost always im-  
possible to discern them, as *History* is often nothing but a Fable. I was particularly acquaint-  
ed with a very curious Antiquary at *Padua*, who told me, and who has written, that *the*  
*little Knowledge be bad of Physick, be ow'd it to Medals*; but Woe! to poor Sick Persons  
that fall into the Hands of Medals and of Medallists. What is very Strange too, the vari-  
ous Things that this Author has added in the same Treatise, clearly shew, contrary to his  
Design, the Vanity of the Study of Medals; after the same Manner, as we are forced to  
conclude from Mr *Daille's* Book, *De l'Usage des Peres*, that we must necessarily be all  
confounded in the divers Chaos of those venerable Writers, whose Books have been fill'd  
with enormous Falsifications: and whose Writings, even the most Pure of them, are full  
of such Errors, and monstrous Imaginations, that the Reading of them is very dangerous,  
to those who are not arm'd with good Precautions against those different Poisons. I shall  
observe here that the Medal of *Trajan*, upon which his Column is seen, has been declar'd to  
be false, by the Skilful Mr *Vaillant*, who declares after the same Manner against Abundance  
of other Medals, which have hitherto been mightily cried up and valued. See his *Præsan-  
tiona Numismata Imperatorum*, Pag. 12, 14, 16, 113, &c. and Pag. 49, and 71, of the  
Second Edition, upon the *Selecta Numismata* of *Seguin*.

the

the Moderns, whose Observations we have upon this Matter, have not by Consequence been directed by Persons well instructed, 'tis impossible but that their Rhapsodies and Conjectures must be extremely Defective; and so much the more in Medals have they been cheated by the Forgers who have presented them with false ones so dexterously Made, that they have not had so much as a Thought to contradict them.

I HAVE several Times enjoy'd the good and agreeable Conversation of the Abbot *Fabretti*, who is known to you and to every Body, in the Republick of Letters. We visited together some of the famous Caves call'd *Catacombs*; several Ruins of Antique Edifices; and many other Sorts of Antiquities. As we enter'd one Day into the \* *Mausoleum* of *Cecilia* Daughter of *Metellus*, firnam'd *Creticus*, at the Entrance of this Monument he shew'd us a Hole, into which, some Weeks ago, a † Gentleman dropped, unperceiv'd by those who accompany'd him. His Friends were much surpriz'd when they miss'd him, and cou'd not imagine what was become of him. The Pit is pretty deep, and either he was so stunn'd by his Fall, that he cou'd not cry out; or if he did call, yet none of 'em heard him; and at last they return'd without him. About sixty Hours after, the poor Gentleman having fortunately scratch'd open a Passage, clamber'd out of the Pit, and, not without great difficulty, got to the next House, his Legs being scarce able to sustain his pale, weak, starved, and spent Body. The People of the House prepar'd some comfortable Broths for him, and assisted him so effectually that in a short Time he recover'd his Strength.

\* *Capo di Bovi.*

† His Name is Dom. *Ma-latesta Strinati*, of the City of *Cesena*. It was told me by a Friend of mine who was at *Rome* in 1705, that this Matter of Fact has been called in Question by some he has seen there: A thing of no moment; but I will say here, without engaging my self in any

particular Proofs, that I have been inform'd, in a special manner, of this very Fact, as well by others as by the Abbot *Fabretti*, who, indeed, is alone fit to be credited.

SOME

SOME curious Persons among us who had a very loud Voice, were willing to take a Turn round this Monument, to know if what *Vigniere* has written be true, that there was an Echo which repeated a whole Hexameter Verse: but it was found that the Changes that have happen'd, have destroy'd that curious Echo.

NEVER were there so many subterraneous Places seen, as there are in and about *Rome*: the Earth is sun down in some Parts, and has stopt the Entries of many of those famous Caves, so universally known by the Name of *Catacombs*; but there is still a prodigious Number of them remaining. You must not fancy those *Vaults*, I mean every *Catacomb*, if I may be allow'd to use that Expressions, to be one single Cavern; for the *Catacombs* of *St Agnes*, for Example, or those of *St Sebastian*, are Labyrinths of Subterraneous Lanes, which turn, wind, and cross one another like the Streets of a City. Such of these Caverns as seem never to have been made use of for Sepulchres, as those of the Gate *Pinciana*, and those others near \* *St John* and *Paul's*, are \* These *John* only nam'd *Grotto's*; and the Rest are call'd *Cata-* and *Paul*, of *combs*, which is a modern Name without any whom menti- on has been made several Times, were two Brothers, who suffer'd

Martyrdom at *Rome*, under *Julian* the Apostate. When they speak of them, they say SS. *John* and *Paul*, and not S *John* and S. *Paul*; to distinguish them from the Apostles S. *John*, and S. *Paul*.

THE *Roman Catacombs* spread themselves under all the Suburbs, but at *Naples* they are found only under Part of the City. These Caves at *Naples* are dug out of the Rocks, and extend very far on every Side: each Vault is commonly about fifteen or eighteen Foot wide, and the Height

Height of the Arch amounts mostly to twelve or fifteen Feet : On each Side of the Cave, in the Rock there are Hollows one above the other, from the Ground to the Top, that are like *Mouths of Ovens*, much larger than high, according as the Corps were, Tall or Short, and above two Foot deep ; and there lay the said Corps, That Sort of Oven, or Mouth of it, is shut with a flat Stone, or certain large Tyle made on purpose for that Use, that is cemented round about with Chalk and Sand ; as it appears distinctly in some Places to this very Day. Besides these Hollows in the *Catacombs of Naples*, there are some Tombs, adorn'd with divers Pictures, among which there are many Figures of Heads and Half-Bodies, with the Names of the Persons, *Paulus, Nicolaus, Proculus, &c.* and sometimes a *Hic jacet*, or *Hic requiescit*, is added to the Names.

ON one of these Tombs I took notice of a yellow and blue Cross, after this fashion, and accompany'd with these Characters :

Ἰησοῦς Χριστὸς  
vinq. Jesus  
Christus vin-  
cit. Jesus  
Christ over-  
came.



† 'Tis the  
most common  
Opinion : But  
others pretend  
that the

Σῖσμα did not take the Form of the Latin C but very rarely, before the Reign of *Domitian* ; from whence we shall conclude by the By, that the Antiquaries shew by these Doubts, that they have not that Respect they profess to have for the Stones, and Medals that are between *Julius Caesar* and *Domitian*. For if they receiv'd these Monuments as infallible Judges, they would not dispute about Things that might be decided at the first Sight, as a Matter of Fact. We shall have an Opportunity in some following Remarks, to mention the several Forms of the Greek Σῖσμα.

the

THE most ancient of the *Greeks*, which are known to us, generally form'd their Σῖσμα after † this Manner, Σ; and we commonly find it figur'd so upon Stones and Medals to the Time of *Cæsar*. But in the three or four following Ages, they have almost always given to their *Sigma*

the Form of our C, the third Letter of our Alphabet, such as you see in these Words; IC XC for ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ. And tho' afterwards the Use of the  $\Sigma$  became again frequent, they also kept the C, as being easier to be made, and as you may see it is used on the Top of this Cross.

Of all the *Catacombs* we viewed at *Rome*, those of St *Sebastian* are the greatest; the Arches or Vaults, are commonly as high as those of *Naples*, yet the Caves are but about two Foot and a Half broad. In several Places we observed in the higher Rows, on both Sides, that many of these Hollows, or Sepulchres, which I have represented to you, were however close shut: For all that are low have been opened. Mr *Fabretti*, who conducted us, had the Curiosity to open one of them, which none of us would have \* ven- \* He hesitated a great while before he undertook to open this Sepulchre; and did not do it till after he had discouraged, in private, with the Keeper of these *Catacombs*. Mr de

We found nothing but white Ashes in it, as soft to the Touch, as those of burnt Paper; and we could judge by the Situation they were in, that it was the Remains of the biggest Bones reduced to Dust. The Reason why these *Catacombs* were not made wider, is because the Ground is sandy, and could not be under propped; whereas those of *Naples* are hewn out of the solid Rock.

Wit of *Dordrecht*, [who laid out a great deal of Money here in buying all Sorts of Rarities, or pretended to be such,] and Mr *Testard*, who had taken the Name of *Pinelli*, the Companion of his Travels, were with us.

THEY pretend here, That these Vaults were dug by the Christians; that during the first Ages of Christianity Divine Service was performed in them; that these Burying-places were peculiar to the said Christians, and never used by the Heathens; that a great Number of Saints and Martyrs were interred in these Caverns; and consequently, which

\* Since the is the main Point of the Business, *that there are* first Edition of \* *inexhaustible Store-houses of Relicks.* this Book, the

Learned *F. Mabillon*, whom we have mentioned already, has made it appear in a Treatise concerning the pretended Relicks of Saints, either false or unknown, that he did not disapprove of the Reflections that he met with, during his Travels, among the Things that we have said concerning these *Catacombs*; and even we see, that he agrees pretty well with our Sentiments. He makes no Scruple to say roundly, that it is much to be feared, that all the Bones that are found in these subterraneous Places, be mingled with the Bones of Pagans: Upon which he adds, that the *Augustine Friars* at *Toulon*, have a pretended *S. Julia*, whose Epitaph favours more of Paganism than Christianity. See the *Iter Italicum* of *F. Mabillon*; and his Treatise *De cultu Sanctorum Ignotorum*: Here are some of his own Words.

—Sancti ejusmodi plerique nequaquam certi & indubitati; imò, dubii & incerti sunt: nullis certis approbati testimoniis, aut indiciis.—Sanctorum illorum incognitorum, vel ipsa Christiana professio haud satis aliquando explorata est, nedum Martyrium ipsum, &c.—Ex his nemo non videt quàm graviter in ejusmodi rebus contra Religionem peccetur, dum Sancti Martyres asseruntur quos Christianos fuisse vix quid demonstrari potest. *De C. SS. Ign. p. 8. & 11.*—In Cœmeterio Pontiani repertum à nobis Idoli Ægyptiaci, ut videtur, fragmentum. Hinc suspicio nata est aliquos Gentilium ibi sepultos fuisse; quod tamen Fabrettus negat.—*Iter Ital.*

This Freedom and Openness in a Monk, is extreamly honest and rare. We must hope that this worthy Person who is an Enemy to Idolatry and Superstition, will continue to oppose both, with Force and Courage, and that all honest Men will second his laudable Efforts.

THO' the Four first of these Suppositions were true, the Consequence which they draw from them would not be just; and they could not justify the Practice of those who take every Bone they meet with in a Catacomb, to be a good Relick, according to the best Notion they must have of Relicks. But this would lead me into a Controversy upon which I am not willing to enter at this Time; neither will I undertake to write a long Dissertation concerning their Suppositions above-mentioned; which would require more Time and Books than I am Master of at present: Only in Obedience to your Desire, I shall make some few general Remarks upon that Subject.

SINCE

SINCE we are not obliged to give Credit to the Testimony of any Man in his own Cause, 'Tis a general Rule that admits of no Exceptions, that every Man that expects to be believed must prove what he affirms. 'Tis plain then, that they who maintain so positively, *That the Catacombs were made by Christians only for their own peculiar Use*, ought to demonstrate the Truth of their Assertion. This they have not done, and therefore I might justly reject their Opinion, without being at the Charge of any Argument to confute it. Yet, by way of *Supererogation*, and out of Complaisance to you, I shall subjoin some Considerations which will very much weaken, if not entirely destroy, their Hypothesis.

I. THE first Thing that comes into my Mind on this Occasion, is a Passage which I observed not long ago in *Horace*, where that Author speaking of the *Puticuli*, or *publick Burying-places*, where the poorer Sort of People in *Rome* were usually interred, makes a Description of them which agrees exactly with the Account I have given you of these *Catacombs*. Lib. I. Sat. viii. 8.

*Huc prius angustis ejecta Cadavera Cellis  
Conservus vili portanda locabat in arcâ:  
Hoc miseræ Plebi stabat commune Sepulchrum, &c.*

THOMAS GOODWIN, an *English* Author, has represented them after the same Manner in his *Anthology of the Roman History*: See the Chapter that treats of *Funeral Ceremonies*.

2. I AM not ignorant that many of the first *Christians* have participated of some of the Superstitions of the *Heathens*; but the Words *Fata*, *Diis Manibus*, *Domus Æterna*, and several other such like Expressions, that are often found in the

Moïse Ionice  
peign.

Epitaphs upon these Tombs, were so peculiar to the *Pagans*, that it is not easily conceivable that they were so commonly used by *Christians*. Mr *Spon*, who understood this better than Manuscripts, could not be perswaded to believe that the *Epitaph* on a Tomb at *Thebes*, which they assured him was St *Luke's* Sepulchre, was made for a *Christian* merely because of the Word *MOIRHC*, which he found in it; tho' it also mentioned the Immortality of the Soul. And the same Author speaks more positively to this Purpose, when he refutes the common Opinion concerning the pretended Tomb of a Saint near *Valentia*. He says expressly, that the Words *Æthera* and *Superis* mentioned in the Inscription, are, in his Opinion, sufficient Arguments to prove that it is the Tomb of a Heathen; and subjoins this Maxim with a great deal of Reason, That the Style of *Epitaphs* ought to be distinguished from that of *Poesie*, by reason of the Liberty claimed by *Poets* of all Religions; whereas he assures us, that he has always discovered evident Marks of the Piety and Simplicity of the primitive Church in the Inscriptions on ancient Tombs; and indeed he hath seen a great many of them. What Opinion then do you think this famous Antiquary would have had of the *Gods Manes*, and *Eternal Houses* of the *Catacombs*?

3. The *Glass Vials* and little *Metallick Vessels* that have been frequently found in those Sepulchres, are also Marks of *Paganism*. The Assertors of the common Opinion concerning the *Catacombs*, pretended that these Vessels served to contain the Blood of the *Martyrs*; but this is a bare Conjecture, without the least Proof. And besides, we have Reason to conclude, that these are true *Lacrymatories*, such as the Heathens were wont to put both into their Urns and Tombs.

Tombs. You know that they were not only desirous to be lamented, which made them hire Women to weep at their Funerals, but also took care to gather those *Tears*, and to preserve them with their Ashes or Bones.

I CONFESS, this Reason alone could not have convinced me, since 'tis certain, as I intimated before, that the *Christians* borrowed several more or less innocent Customs from the *Heathens*: But this Observation may serve to strengthen the First.

4. THERE is a Passage in *Tertullian's Apologetic* that does not at all agree with the Opinion of those who believe that the ancient *Christians* were usually buried in the *Catacombs*. That Author complains of the Fury of the *Heathens*, who took the Bodies of the *Christians* out of their Tombs, and dragged them about the Streets; and it is probable, that if once those Persecutors had discovered these Caves, as Temples, Burying, and Retiring-places, they would have for ever deprived the *Christians* of them.

5. IF I should enquire how the *Christians* were able to dig and empty these Caves, without alarming their Neighbours; and how they disposed of all the Rubbish, it will doubtless be answered, that this Work was not done in secret; and, that the *Puzzolane* or *Sand* of the *Catacombs* was sold by the poor *Christians*; who, for this Reason were nick-named *Arenarii*; that in the mean Time they performed the Duties of Religious Worship in these Holes, under Pretext of burying their Dead. But this Answer is by no Means applicable to the *Catacombs* of *Naples*, that are hewn out of a Rock.

AND as for the Nick-name of *Arenarii*, it may be observed, that this Derision of the Misery and Poverty of the *Christians*, does not prove that

they were the only Persons in *Rome*, who were reduced to trade in *Sand*; which is the Thing that ought to have been demonstrated, to remove the Difficulty which may arise, from our supposing that other Persons besides the *Christians*, were employed in digging these Holes. Tho' the *Jews* of *Frankfort*, for Example, are obliged to run to any Part of the City where a Fire happens to break forth, and to carry Water to quench it; it does not follow, that the *Christian* Inhabitants of that City remain Idle Spectators of their Labours.

6. THE Cyphers of the Name of *Christ*, *Palm-Branches*, *Doves* of *Peace*, *Crosses*, *Crowns*, and other Marks of *Christianity*, that are found on the Stones which stopped these Sepulchres, instead of proving what our Adversaries pretend, That these Burying-



places were peculiar to the *Christians*, seem rather to evince, that they made use of such Symbols for Marks of Distinction, to prevent their being confounded with the *Infidels*.

\* Good Mr *Lassels* believes that the Figure of a Palm denotes Martyrs, and the pretended *Pro Christo* for Confessors.

'TIS the common \* Opinion here, That those Cyphers are composed of a *Latin P*, for *Pro* or *For*, and of a *Cross*, which signifies *Christ*; so that these Characters are called *Pro Christo*'s. They conclude from hence, that such Figures are the sure Marks of the Tomb of a Martyr, or of one that suffered *Pro Christo*, for the Name of *Christ*, and accordingly raise the Price of the Relicks. But 'tis plain, that these Cyphers consist of a *X Chi*, and a *P Rho*, which are the two first Letters of *XPISTOS* as *MA* and *ΘΡ* signify *ΜΑΡΙΑ ΘΥΓΑΤΗΡ*, as that may be observed here, in the *Mosaick-Work* on the Front of *St Mary Major*, and in several other Places.

THE

THE *Christian Epitaphs* that are found here serve as little to confirm the adverse Opinion, as the above-mentioned Symbols; for the Question is not whether the Bodies of some *Christians* were buried in the *Catacombs*, which is a certain and undoubted Truth. Not only *Eusebius* and *Miltiades* Bishops of *Rome* under the Empire of *Constantine*, but *Caius* and *Marcellus* their Predecessors, who suffered Martyrdom with some other *Christians*, by the express Order of *Dioclesian*, were all interred in these Vaults; if we may believe *Platina*. Besides, it appears by the \* Dates \* If there is of a great Number of Epitaphs, that several no Cheat. *Christians* were buried there during the First Ages: And I have sufficient Ground to believe they appropriated these Sepulchres entirely to themselves in the succeeding Times of Peace and Liberty.

THUS we may easily comprehend how those *Christian Epitaphs* are to be found in these Cells; but after all, the Controversy remains untouched; for the burying of *Christians* there is not a Reason to exclude others from being interred in those Holes that were set apart for the Dregs of the People.

THE Pictures of diverse Sorts and Ages in the *Catacombs* at *Naples*; certain Kinds of *Altars* both there and at *Rome*; and several other Circumstances from which some pretend to draw Inferences, give no Light to the Controversy, and deserve not to be considered. The Reason of which is, because the Popes of these last Ages having always looked upon their *Catacombs* as a profitable Source, and Magazine of Relicks, have repaired them in several Places, and made such Alterations as they thought most proper, to strengthen the Opinion of the People, and especially of the Pilgrims, who come from all Parts to visit these Holy Places. *Panciroll* makes

a long Description of these Reparations, by the Help of which we may easily resolve the Difficulties that might arise from several Things that are to be seen in these *Catacombs*.

I MUST not forget to tell you, that during the Time of the *Plague* which raged at *Naples*, about Forty Years ago, the *Catacombs* were the most usual Places of Burial; and all the Bodies that are to be seen there at present, are such as were interred on that Occasion.

NEAR the Church and *Catacombs* of *St Agnes* there is an old round Temple, which some think was a Temple of *Bacchus*. This Conceit is grounded only on certain ancient Representations of Vines and Vintages which are on the Roof, and on the Figures of Grapes, Vine-Branches, little *Cupids* gathering and pressing the Grapes, Vessels, Tuns, Panniers, and such other Appurtenances of *Bacchus*, which are to be seen on a

\* This Tomb is one of the finest Pieces of Porphyry, and of the most beautiful Monuments of

\* Tomb of Porphyry in the same Temple. But all these Circumstances are not sufficient to prove that this Temple was consecrated to *Bacchus*, or that the above-mentioned Tomb is his Sepulchre; especially if we call to mind that *Bacchus* died not at *Rome*.

*Rome*. 'Tis

seven Foot long, five Inches and an half above, and five Foot two Inches below. 'Tis five Foot broad, and three Foot and ten Inches high, without reckoning the Cover or upper Part, which is of another Piece, and is one Foot and eleven Inches and an half high, *French Measure*. The *French* Foot is about thirteen Inches *English Measure*.

SINCE this Temple is but an hundred or six-score Paces distant from *St Agnes Church*, which as they believe, was built by *Constantine*, it may with much greater Probability be conjectured, that the former was built at the same Time to serve for a *Baptistery* to the latter, according to the common System of our Antiquaries; as there is another

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another like Building, which was erected, say they, by the same Emperor for a *Baptistery* to St *John de Lateran*. As for the Ornaments of the Roof, and those of the Tomb, they are not inconsistent with this Opinion, since they are also *Symbols of Christianity*.

BUT I need not insist longer on these Conjectures, since the Controversy was decided long ago by Pope *Alexander IV*; who \* taking it for granted, that the Bones of *Constantia* Daughter to *Constantin*, were enclosed here, took them out, and having plac'd them as Relicks under the Altar which he built in this little Temple, dedicated both to St *Constantia*.

THE Tabernacle of the chief Altar of St. *Agnes* is supported by four pretty large and extremely well polished Pillars of Porphyry. We were informed, that the little Statue we saw there, was formerly the Statue of a *Pagan Deity*, but has since been adopted, and consecrated to be for the future the Statue of St *Agnes*: why not? Its Mantle of Oriental Alabaster deserves to be consider'd.

I MIGHT entertain you with an Account of many other Antique Pieces which I observed in the Cabinets we have visited, and among others in that of the Cavalier *Pietro Paulo Manini*; but my Letters are already so stuffed with such Descriptions, that I shall content myself with mentioning some of those that I had Time to consider in the Cabinet of Mr *Bellori*. The Curious Pieces it contains are not numerous, but they are well chosen, and, if he is not mistaken, really antique, very rare, and absolutely perfect. Mr *Bellori* has a particular Esteem for the *Diana* of *Ephesus* I mentioned before, and two other \* little Statues, of which one represents *Fortune*, holding in her Left-hand a *Cornucopia* or Horn of Abundance;

*Ann. 1255.*

\* It pleased so to his Holiness. He

having the Prerogative to

change Virtue into Vice, and

Ag-Vice into Vir-

tue, he may,

without

doubt, trans-

form any

Bones, into

the Bones of

*Constantia*,

and make

them very

good Relicks.

Abundance ; and in her Right, that Nail of Necessity of which *Horace* speaks :

*Te semper anteit seva Necessitas,  
Clavos trabaleis, & cuneos manu  
Gestans æneâ.*——

Hor. 1. Carm. Od. xxxv.

THE other is a *Panthea*, more compounded than that of *Diana*. Mr *Spon* discourses of it at length in the seventh Dissertation of his *Recherches d'Antiquité* : But his Figure is ill design'd ; and therefore I have endeavour'd to supply that Defect. Besides, Mr *Bellori* is of opinion that Mr *Spon* was mistaken in giving the Name of a *Crown* to the Beams that surround the Head of the Goddess ; and believes that they are properly the Rays of the Sun. 'Tis very common for profest Antiquaries, to contend about Trifles ; and one may frequently observe them disputing with great Heat and Obstinacy about two Opinions, tho' they are equally probable, as in the present Case. *Spon* takes no notice of the Thunder-bolt which you see on the Rudder ; and perhaps he only look'd upon it as an Ornament. But *Bellori* maintains that it is a Character designing *Jupiter*, which ought to be reckoned among the other Marks of Divinities, that compose altogether this Statue-*Panthea*. These other Marks are, the Beauty of *Juno* or *Venus* ; the Mitre of *Isis* ; the Crescent of the *Moon* ; the Quiver of *Cupid*, or of *Diana* the Goddess of the Woods ; the Wings of *Fame* or *Victory* ; the *Cornucopia* of *Ceres*, with two little Figures, which perhaps are *Isis* and *Osiris* ; the Serpent of *Æsculapius* or of the Goddess *Salus* ; the Robe of *Minerva* ; the Goat-Skin of *Bacchus* ; and the Rudder of *Fortune*. Does not this put you in Mind of the great Patriarch

St Fran-

St Francis, who, according to the Book of \* Con- \* Now a very  
formities, possesses all the Virtues of the Saints Scarce Book.  
in Paradise, *unitivè & conjunctivè*? 'Tis usually The Ducheſs  
ſuppoſed by Antiquaries, that the Staff in the of Rohan of-  
Right-hand of the Statue, is the Handle of the fered Fifty  
Rudder: but I think, one may ſuſpect the Truth to an Apothe-  
of that Conjecture; for I obſerved that ſome cary of Gene-  
other *Panthea*'s in the ſame Cabinet have ſuch a ſiſt published  
Staff without a Rudder; and it is evident, the in Latin, with  
Rudder is not join'd or faſtened to the Staff, this Title, *Li-*  
but only lies upon it: Beſides the Oval Figure *ber Aureus, in-*  
upon the Staff, is ſomething that has no relation *ſcriptus Liber*  
to the Rudder. *Conformita-*  
*tum Vitæ Bea-*

I OBSERV'D alſo the Deifyed *Fauſtina* with her  
blown-up Veil ſtrew'd with Stars. The Buſt *ti Franciſci,*  
of a young Roman Nobleman, with his *ad Vitam JE-*  
*Aurea* hanging at his Neck. The *Sistrum*, an *SUCHRIS-*  
Instrument which the *Ægyptians* uſed, before *TI: by Bar-*  
the Romans, to aſſemble the People to their Sa- *thelmi de Piſa,*  
crifices. You have ſeen the Figure of it among a Monk. It  
thoſe of the *Antiqua Sacrificialia* which I ſent was approved  
you from *Verona*. All the Parts that compoſed by the Gene-  
this Instrument were myſterious; and there *ral Convoca-*  
were different Sorts of them. That which be- *tion of thoſe*  
longs to Mr *Bellori* is croſs'd with four little Monks [*Fre-*  
Braſs Rods, which repreſent, as he pretends, *res Mineures*  
the four Elements. He will have it alſo, that *Franciſcains*]  
according to his beſt Authors, the Noiſe theſe in the Year  
Rods made by their Agitation, was as it were 1399, and was  
a Representation of the various Motions that printed the  
are made in the World; which however does Firſt time, in  
not very well agree with what *Plutarch* ſays, Folio, at *Mi-*  
that this Sound had ſomething of Muſick in it. *lan*, in 1570;  
I own, I do not conceiye how theſe Rods could but that Editi-  
be moved with any harmonious Sound. on was ſup-  
preſſed by the

THE ancient Veſſel of brown Earth, but fine, purged, they  
and ſounding like Porcelane, is another of the printed it a-  
Rarities in this Cabinet. The Pictures about gain at *Bolog-*  
Liſenſe in the Year 1590. See Remarks on the Confeſſion of *nica*, with Li-  
Sancy L. 1. C. 2.  
that

that Vessel contain Representations of ancient Customs in Bathing: and among others there is a Woman holding in one Hand a *Strigil*, or the Instrument they made use of for rubbing off Sweat: and in the other, a Vessel called *Guttum*, which contained odoriferous Waters. Besides, there are *Urns*, *Sepulchral Lamps*, *Lacrymatories*, rare *Pictures*, and many other Things, which I have not Time to describe.

MR BARTOLI still kept us Company for near four Hours at Mr *Bellori's*. He is an excellent Ingraver, who by his frequent Copying all Sorts of antique Monuments: by conversing with Antiquaries, and consulting the most Learned

\* *Messieurs de Trevoux* have placed him in the List of the Learned Men of Rome. *Mois de Mars* 1701. p. 170. Authors upon those Matters, has acquired † a very extensive Knowledge, of these several Sorts of Things.

I HAVE often visited him at his own House, and have always been highly pleased with his Conversation. They send him Antique Curiosities from all Parts of *Italy* to be engraven; and if he had an hundred Hands, they would scarce be enough for him. It is true, that he designs so well, that he cannot resolve with himself to design ill: and from thence it proceeds, that we cannot always be certain that the antique venerable Figures he has engraven have not been mightily embellished by his Tool. He does pretty near what the Translators, Worshippers of *Homer*, generally do.

FATHER *Kircher's* Cabinet in the *Roman College* was formerly one of the most curious in *Europe*; but it has been very much mangled and dismembered: Yet there remains still a considerable Collection of natural Rarities, with several mechanical Engines. The F. Jesuit that conducted us, made us take Notice of a Crystal Vial, full of Fountain-water very fine and clear, that had been sealed up above an hundred Years. It

IT may be justly said, That the *Roman College*, which is the great College, and principal House of the *Jesuits* at *Rome*, is one of the finest Palaces in the City; the *Library* is good and numerous; but there are no ancient Manuscripts, nor other considerable Rarities in it.

IN a great Hall, which is adorn'd with the Pictures of the *Jesuits* that have suffered *Martyrdom*, we took notice of the famous \* *Garnet*; that bold Servant of the *Society*, who was drawn, hanged, and quartered for the *Gun-Powder-Treason*. At his Side there is the Figure of an *Angel*, who encourages him, and shews him the *Heavens* opened.

\* Some Travellers have told me lately, that this Picture has been taken away: several other like Changes

have happened since the Time of the Dates of these Letters; and I know that some of these Alterations have been made on Purpose. [The Ingenious Anonyme Author who has newly published curious Annotations upon one of the Books of our famous † *Monsieur D'Aubigné*, the Title of which is *Confession Catholique du Sieur de Sancy*, could easily reconcile what he saith of this *Garnet's* Picture, [Page 535.] with the Opposite Account I have given of it in these present Letters, by his considering the Probability of Alterations of Things of this Nature. The said Author has made it appear that the same Letters were not unknown to him, since he has Kindly quoted them in several Places of another of his Books.] † Grand-Father to *Madam Maintenon*.

DURING the three last Days of the *Holy-Week*, we met with almost nothing else in the Streets of *Rome* but *Processions* of *Penitents* of all Sorts, and in all Shapes, who were seeking after Paradise by another Way than that of *Garnet*. They had tapering Hoods which covered their Heads, leaving only two Holes directly opposite to their Eyes. Some of these Penitents were cloathed in white, others in Violet-colour, blue, and yellow, and several other Colours. Some † lashed their own naked Backs with Whips of small twisted Cords, which made more Noise than they did Execution. These are but puny Scholars of the *Druids* and *Brachman's*, or, if you will,

† 'Tis well known that several of them are hired to play these Tricks.

will, of the *Indian Faquirs* ; but they come very far short of the *Scotopitæ* or *Circumcelliones* of the Fourth Age, who were wont to burn themselves, to cut their own Throats, or to break their Necks in their false Zeal for the Service of God. There are, and always have been Fools among all Sorts of People, and pretended Religions.

THIS puts me in Mind of an Accident that I cannot forbear relating to you, because I was an Eye-witness of it. In *June* 1683, there was an unhappy Creature hanged at *Niort*, the second City in *Poitou*, for murdering her own Child. Immediately after the Execution was over, a

\* The Son of a poor Man in the Town called *La Vallée*,

\* certain poor Fellow about Thirty Years old ; wearing the Habit of a *Franciscan Hermit*, and Living in Holes under Ground, near the Town, where he eat only Roots and Wild-Fruit ; went straight up to the Top of the Ladder, which was not yet taken away ; and untying the Rope that served him for a Girdle, he put it about his Neck with a running Knot, and fastened it to the Gibbet : After which he began very gravely to harangue the Spectators, alledging several Reasons to excuse the dead Wench ; for whose Ransom he said he had offered his Life. He added, that his Crimes exceeded hers, and that he was resolved to expiate them by a sudden and voluntary Death. In the mean time the People laughed at him, not imagining that he was Fool enough to hang himself ; for he was generally known, and the Bigots had a good Opinion of him. However, he ventured on the fatal Leap, and his Tongue hung out of his Mouth a large Minute before any Person came to his Assistance ; but at last \* one of the Company, more charitable than the rest, cut the Cord, and, tho' not without some Difficulty, saved

\* *Bourdin* a Turner, and Keeper of a Billiard-Table on the Castle-Ditch.

saved the extravagant Wretch. I had almost forgot one material Circumstance; his Mother was present, and would not suffer those about her to baulk her Son's Humour; she entreated them to let him alone: *For, said she, I'm sure the Rope was blessed, and no harm can be done by it.*

THERE was not so numerous a Concourſe of Pilgrims at *Rome* this Year as in the Laſt. I have read in a Description of *Trinity-Hoſpital*, that in the Year 1600, which was the \* laſt of the great \* There has Jubilee, that Houſe received, according to the been a great uſual Cuſtom, or took care to provide for Four Jubilee, ſince hundred and forty thouſand and five hundred the Time of Men, beſides Five and twenty thouſand and five the Dates of theſe Letters. hundred Women. But I own, I can ſcarce give Credit to this Relation; it appears to me very much exaggerated; and I do not believe that they could find Room in the City of *Rome* to lodge five hundred thouſand Strangers. The *Italian* Pilgrims are lodged and entertained here three Days; but thoſe who come from beyond Sea, or from the other Side of the Mountains, are allow'd one Day longer. Princes, Princeſſes, Cardinals, and the Pope himſelf, waſh their Feet, and ſerve them at Table.

I MUST not forget to tell you, that we never yet met the † Sacrament in *Rome*, nor in any o- † Since the ther Town in *Italy*, ſave only at *Venice*; where firſt Edition of we ſaw it twice, under a magnificent Canopy, this Book, I not unlike to the Doge's *Ombrella*, and ſurround- have ſeen at ed with a great Number of Torches. The Peo- *Venice*, that they carry the ple of this Country are not at all poſſeſſed with Sacrament on a Spirit of Hatred or Perſecution againſt Stran- *Good-Friday* gers of what Religion ſoever; and I muſt do in a ſolemn them the Juſtice to acknowledge, that in our Proceſſion, in- cloſed in a Travels thro' *Italy*, and even at *Rome* and *Loretto*, Shrine or Box made like a we were never in the leaſt moleſted by thoſe Coffin, and covered with Adorers of Relicks and Images. They are ac- cuſtomed Black Velvet,

customed to see Strangers enjoying that Freedom ; and the roughest Treatment we ever received from them was, to be greeted now and then with a *Non sano Christiani*.

I HAVE some other Observations to entertain you with, which you may expect by the next Occasion. I am,

S I R,

Rome, April 27.  
1688.

Your, &c.

## LETTER XXIX.

S I R,

IF it had not requir'd some Time to procure the Instructions that were necessary to enable me to give you a satisfactory Account of those Things of which you and our common Friends desire to be informed, I would not have kept you so long in expectation of an Answer to your Letter.

FATHER A—, an *English Jesuit*, a young Man of a very civil and agreeable Temper, obliged me with an exact Relation of every Thing that was done in their College, when the Earl of *Castlemain*, the *English Ambassador*, first honoured them with his Presence. And, to compleat the Obligation, the young Father permitted me to transcribe what I pleased of the Harangues and Complements that were either pronounced or affixed on that Day in the *Roman College*. So that I am now in a Condition to give you all the Satisfaction you can desire on that Subject. You know better than I how nobly the Earl of *Castlemain*

main can behave himself upon Occasion, and consequently need not be told that he appeared in this Place with a splendid Equipage. And truly the Subject of his Embassy was so important, so extraordinary, and so apt to make a Noise in the World, that it deserved his utmost Magnificence.

It would be needless to describe the Richness of his principal Coach, or to give you an Account of the witty and mysterious Emblems with which it was adorned; since Care has been taken to communicate the Figure of it to the Publick.

\* After he had received his first Audience of the Pope, he went to visit the *Jesuites* in the Royal Palace which I mentioned before, by the Name of the *Roman College*. The Great Hall was prepared for his Reception: The Wainscoting of it was covered with very rich Hanging-Pieces of Silk; and even the Cieling. To these Hangings there were fastened in several Places, with Engravings of the King both in Prose and Verse, Devices, and several other Things of the same Nature. The Wall at the End of the Hall was entirely covered with one Picture; in the Middle of which *England* was represented by a beautiful Woman, inclining to Fatness, magnificently apparelled, sitting upon one of her Leopards, holding a Sceptre in her Right-hand, and the Rudder of a Ship in her Left, and crowned with a *Corona* † *Muralis*. Above her there was a Canopy of Gold Brocard; and on each Side a Figure, one of which represented *Scotland*, and the other *Ireland*. The former was in a Posture of Admiration, with a Sceptre in her Hand, and a Royal Crown upon her Head. *Ireland* had

\* Excellentissimus Dominus Roggerius Palmerius, Comes de Castlemain, Britannici Regis ad sanctissimum Patrem Innocentium XI, Orator, non infra Legationis suæ dignitatem est arbitratus, ab adorato Pontificis folio, ad venerandum Religiosum hujus Athenæi limen descendere. *March* the fifth, 1686. † The *Corona Muralis* among the *Romans*, was bestowed on those who

first mounted the Breach, or scaled the Walls of a besieged Place. But, in Medals, the Figures of Women which represent Cities, Provinces or Kingdoms, are usually adorned with the same Kind of Crown.

*Ireland* was erected into a Kingdom by *Henry VIII.* and that Title was afterwards continued by King *Edward VI.* and Queen *Mary*; nor did the Popes in that Time oppose very earnestly this Incroachment on their pretended Prerogative. But *Paul IV.* made a great Noise about it, in 1555. which was the first Year of his Pontifi-

cate, and the second of Queen *Mary's* Reign. He endeavoured to persuade that Princess to lay aside the Title of Queen of *Ireland*; but finding that he could not prevail with her, he resolved at last to create *Ireland* a Kingdom, that Posterity might ascribe the Grant of that Title to himself, and not to *Henry VIII.*

UNDER the Woman that represented *England*, were these two Verses:

*Restituit veterem Tibi Relligionis honorem,  
Anglia, magnanimi Regis aperta Fides.*

Under the Figure of *Scotland*, *Scotia suspicit*; and under that of *Ireland*, *Gaudet Hibernia*.

ABOVE, on each Side, over the two last Figures, were the Pictures of the King and Queen, with very rich Frames: And higher, in the Middle, the

also a Sceptre, and her Harp, to signifie her great Joy; but was only crowned with a Ducal Coronet. I told the Father, that I could not imagine why they should refuse to acknowledge *Ireland* for a Kingdom, since it was honoured with that Dignity by the Pope. He replied, that it was true *Ireland* was made a Kingdom by the Pope; but that since his Holiness did only confirm, and that almost against his Will, the Title which King *Henry VIII.* had assumed several Years before; there were a Number of Persons, especially in their Society, who did not think fit to call that Country a Kingdom; and that in all the Elogies they had made on this Occasion for King *James*, they styled him only King of *England*, or of *Great Britain*, without mentioning *Ireland*. I might have alledged several Arguments and Examples against the Father's Answer; but neither the Time nor Place was convenient for a Dispute of that Nature.

\* Arms of their Four Kingdoms quartered, \* Since the  
after the usual Manner, accompanied with this Union be-  
Inscription: tween Eng-  
land and Scot-  
land, under

the glorious Reign of Queen ANNE, some Alterations have been made in  
the Arms of Great Britain.

*Potentissimo & Religiosissimo*

*Magnæ Britanniae*

*R E G I*

*J A C O B O II:*

*Generosa*

*Catholicae Fidei Confessione*

*Regnum auspicianti:*

*E T*

*INNOCENTIO XI. P.M.*

*per Legatum*

*Nobilissimum & Sapientissimum,*

*D. Roggerium Palmerium,*

*Comitem de Castlemain,*

*Obsequium deferenti:*

*Collegium Romanum*

*Regia Virtutum Insignia*

*dedicat.*

THE Ambassador, followed by a numerous  
Train, entered the Hall, welcomed by the har-  
monious Sound of Bells, Fifes, and Trumpets.  
After he had spent some Time in viewing all the  
Beauties of the Place, and in reading with extra-  
ordinary Satisfaction the Elogies of his Master,  
that were hung up in several Parts of the Hall,  
the Rector of the College entertained him with  
the following Harangue.

IN tanto strepitu Mundi plaudentis gratulantif-  
que tuo in Urbem adventui, hoc est, immortalis-  
bus JACOBI II, Magnæ Britanniae Regis in Ca-  
tholicam Ecclesiam meritis, Gregorianum hoc  
N 2 Palladis

Palladis Athenæum, nec debuit tacere, nec potuit. Quamobrem literariæ hujus Universitatis nomine, primò gratulor *INNOCENTII XI*, felicitati, quod, ipso regnante, Pontificio accesserit Diadematæ Augusta hæc & Triumphalis Corona; unde illud cum Apostolo usurpare jure merito valeat, Gaudium meum, & Corona mea. Hunc lætissimum ferre mortalibus Diem, longissimi ævi spatio distulerunt Superi; tum ut diuturnis Terrarum votis ingentia hæc Coeli dona responderent, tum ut simul invenirent regnantem in *Anglia Jacobum II, Romæ Innocentium XI*. Gratulor quoque Christiano Orbi, necnon Catholicis Regibus, quod, tanto Dominatore Britannorum Sceptra gerente, tam grande advenerit, & ipsorum Coronis adversus Christiani nominis hostes munimentum, & Orthodoxæ Fidei ornamentum. Imminent quippe ab invictissimi Regis Classibus, tum *Libycis* prædonibus, tum *Asiæ & Palæstinæ* littoribus, flammæ procellæ, magis metuendæ quam Maris. At Tibi, Oceani Regina *Magna Britannia*, quæ à nostro olim Orbe divisa, nunc gemini facis commercia Mundi; quid non liceat ominari faustitatis sub tanto Principe? Erige spes, erige vota; nec timeas si maxima, sed nisi maxima. Non libet in die hac faustissima commemorare quam lugubres passa fueris, unius amplius sæculi spatio, toto Orbe Terrarum admirante atque ingemiscen- te, catastrophas. Sed si hæc una erat via, quæ *Jacobus II Britannicæ* Solium ascenderet, prope est ut exclamem, tanti fuisse. Profectò invidet Tibi Posteritas, non modò præsentium temporum felicitatem, sed & præteritorum calamitates, tam grandi mercede redemptas: eaque, quibus nunc frueris bona, etsi post ingens à Te pretium persolutum Tibi reddita fuerint, non à Te cõempta arbitrabitur, sed, quadam Superùm prodigentiâ, dono data. Tibi demum gratulor, præstantissime Ora-

por, quod tam faustum diem, & videris in *Anglia*,  
& detuleris in Urbem. Nam de Sapientiâ Tuâ,  
quâ per eruditissimos libros Hæresim profligasti,  
nihil attinet dicere: Nihil de Fortitudine, quâ  
Carceres ipsos, pro Catholicâ Religione tuendâ, non  
tam pertulisti quàm decorasti: Nil de Prudentiâ,  
Nobilitate, cæterisque dotibus tuis. Hoc unum uni-  
versa Tua decora comprehendit, quod ad maxi-  
mum totius Regni negotium, hoc est, ut splendidis-  
simâ fungereris apud *Innocentium P. M.* Legatione,  
*Jacobus II*, *Magnæ Britanniae Rex* maximus, Te  
unum elegit; quia unus dignus erat eligi, alter eligere.

AFTERWARDS, he went to the Great Audito-  
ry, and, by the Way, received several new Con-  
gratulations. Among the Rest he was accosted  
by five young *Roman* Princes, who, in the Name  
of their respective Classes, saluted his Excellency  
with these short Complements.

*Don Juliano Cæsarini*, Son to the Prince of  
*Sannino*.

*Quisquis avet coràm tantum cognoscere Regem,  
Te videat magnum, Principis instar habes.*

*D. Hieronymo*, Son to Duke *Mattei*.

*Luce novâ, ut totum irradiat Rex Anglicus Orbem;  
Sic Urbem comples laudibus ipse tuis.*

*D. Michaeli Imperiale*, Son to the Prince of  
*Franqueville*.

*Discimus Humanas Artes: Humanior esse  
Jam modò, Te viso, discit ab ore Puer.*

*D. Innocentio*, Son to the Prince *Pampbilio*.

*Tu Romæ obsequium; Tibi Roma rependit amores;  
Exiguum quamvis, Nos Tibi utrumque damus.*

*D. Emilio, Son to the Prince Altieri.*

*Divisa est Pallas : sequitur Rex ense minacem ;  
Armatam calamo sed colis Ipse Deam.*

THE last of these Verses must not be looked upon as a tacite Insinuation that the Hero whom they praise is less capable of managing his Sword than his Pen. The Rector had already commended him for both these Qualifications ; and it would certainly have been a very blundering Complement to have told him the contrary. But you must consider both the Place and the Persons ; and, after all, every Thing that a young Scholar says must not be too nicely examined.

\* *Carolus de Aquino.*

† It is entitled, *Fortuna in Angliam Redux.*

AS SOON as his Excellency entered the Auditory, the \* Father, who was Regent of the first Class, or, to give him his most honourable Title, the Professor of Rhetorick, appeared in a venerable Garb, on a Kind of Theatre that was purposely erected for that Solemnity, and repeated no less than Six hundred Heroick Verses. I can hardly believe that the Ambassador could hear so long-winded a † Poem without yawning, how finely soever it might be pronounced, notwithstanding all his Inclination to the Muses. I have read it over with Attention ; and it must be acknowledged that the Verses are fine, and the Phrase poetical ; but it is so prolix, that I must content my self with giving you the Substance of it in few Words.

THE sacred Genius that presides over *England*, beholding, with a Kind of pious and affectionate Jealousy, the Prosperity of so many other States in *Europe* ; the Emperor, for Example, destroying the *Turk*, and *Lewis the Great* extirpating Heresy :

*Assultu*

*Affultu Ligeris non amplius unda profano  
Impiat Oceanum: fractis micat eruta claustris  
Relligio, & nullâ regnat Calvinus in arâ.*

Whilst unhappy England was in the mean Time exposed to the Fury of the last of these Monsters :

————— *Quo Sydere lævo*

*Tot claros inter vacat Anglia sola triumphos ?  
Anglia, si memini, non sueta vacare triumphis.*

He resolves to find out some Way to make that Country share in the Felicity of its Neighbours. Being informed by *Fame* that *Fortune* had past the Seas that guard the Island which is under the Genius's Protection, and was arrived in the Imperial Army, that was employed in the Siege of Buda, which went on but slowly ; he persuades that Goddess to go with him to England, and to spend at least one Winter in re-establishing Religion in that forsaken Country.

————— *Arctois concede trophæis*

*Unam hyemem: Pacato Aquilone, ad cæpta redibis  
Fortia, ne dubita.*—————

————— *Melioribus Austris*

*Danubii tunc castra petes ; Budâque receptâ,  
Hebrus, & extremâ palleſcet Boſphorus Undâ.  
Nunc Te Relligio Sociam Pietasque reuiſat,  
Anglica in Antiquos famæ revireſcere Faſtos,  
Auspice Te, diſcat Tellus Tameſina, &c.*

He assures her that her Work will be quickly finished ; and that after she has assisted the King in the Execution of his Designs, she may return soon enough to be present at the taking of Buda,

and afterwards undertake the Conquest of the *Holy Land*, if she thinks fit. By these Arguments he prevails with her to come into his Chariot ; and both together set forward for *England*. His Business was of the greatest Importance, and required his utmost Diligence ; and you will doubtless expect to hear that he continued his Journey without Intermision. However, it seems the Genius was not so wholly intent upon his own Affairs, as to forget those of others : For he suffers the *Fortune* to stop in several Parts of *Germany*, and to spend some Time in blessing the Elector of *Bavaria's* Marriage, and dissipating the Gloom of *Calvinism* that continued still to hang over the *Palatinate* ; and to scatter her precious Favours very liberally in the Countries through which she past. She arrives at last in *England*, where she finds the whole Nation in Disorder and Confusion. This is one of the finest Parts of the Poem.

— *Quæ Regni facies ! quibus Insula Fatis  
 Faciatur ! Ducit Furias in bella sequaces  
 Perfidia, Arctois Fortunam avertere Regnis,  
 Tartareo jurata Jovi. Jam nubilus Æther  
 Nigrescit, caliganti Nox advena Solem  
 Torva satellitio fugat : Exitiabile mugit  
 Aura minax, & sola Diem per fulmina noscas.  
 Quæ fremitu horribili Terras, per vulnera Cæli  
 Degenere ambitione petunt ? Saturata metallis  
 Ignitis chalybum truculento viscera nimbo  
 Orcades ejaculant, & plusquam imitatur Avernum:  
 Ceu levis ira foret cæcâ sævire favillâ,  
 Vulcanum ferro durant : succussa profundo  
 Anglia nutabat Pelago ; Symplegada credas  
 Oceano fluitare ; sinus fremit inde Britannus,  
 Hinc Batavum littus, medius decrescit aquarum*

*Æsus,*

*Æstus, & abruptæ sperant commercia ripæ.  
 Horrendum ! si quid posset Fortuna timere.  
 Terribilem Regni vultum stupet Illa, negatque  
 Se veterem Tamesim, Rutupinaque noscere Regna.  
 Ductorem Genium, tenero ceu prodita questu  
 Anxia sollicitat : quod nos inamabile tantum  
 Littus habet ? Nigri sedes hæc pallida Diis :  
 Noster ubi Tamesis ? felix ubi cultus amici  
 Littoris ? emerfit nova, suspicor, Anglia Ponto;  
 Nam veterem nec nosco redux, nec noscor ab Illa.*

But the threatening Clouds are dispersed, and the Sky began to brighten at the Appearance of Fortune. She finds a great Number of Persons in Mourning for the Death of K. Charles II, and immediately begins to convince them of the Groundlessness of their Sorrow ; in these Terms.

—————*Cursu quo tristis iniquo  
 Exundas ignave dolor ? dediscite fletus  
 Lumina, vel celeres in gaudia vertite cursus.  
 Grande Rudimentum Regno mors ista futura  
 Sortis erit.—————  
 Regia progenies Carolo non ulla superstes ;  
 Solus Hyperborei hæreret cui machina Mundi  
 Frater erat ; Solio dudum quem mascula Virtus,  
 Quem Pietas, nullisque Fides temerata procellis  
 Educat.—————  
 Occidui columen Regni, Patriæque labantis  
 Fulcimentum ingens.—————*

AFTERWARDS she Salutes the worthy Successor of the Prince, whom a happy and propitious Destiny had conveyed to Heaven. And among the Vows which she makes for his Majesty, she prays that he may, and even promises that he shall have Children.


—————Te

—————*Te Regia proles*

*Exbilet*—————

*Si nescit Lucina moras ; multum Illa laborat,  
Scilicet invicto similem properare Parenti ;  
Desperat non ferre parem. Sed lætior auro  
Scripta dies aderit.*—————

THEN she begins, with her own Hands, to build and erect a Throne for the King : She adorns it with Ivory, Gold and Rubies ; and places it with great Care on an UNMOVEABLE Foundation. His Majesty being seated upon the Throne, trampling Heresy and Rebellion under his Feet, the officious Goddess presents him with a Sword, which she brought from Hungary, dyed red with the Blood of Infidels. *Receive, says she, Great Prince, this Testimony of my Affection; and if any of thy disaffected Subjects should yet dare to disturb the Quiet of thy Reign, let this be the Instrument of thy* \* *VENGEANCE.*

  
\* Jesuitical  
Thoughts.

—————*Cruentum*

*Sanguine Bistonio Gladium denudat, ab Istro  
Aera per magnum quem duxit ; Et, accipe, dixit,  
Egregium monumentum, Et nostri pignus amoris,  
Fortunæ Gladium, Princeps : hoc vindice, si quid  
Impacatus adhuc Tamefis torrente rebelli  
Audeat, absolves victor.*

HAVING thus honoured and established the Glorious Monarch, she begs his own Sword; which he freely bestows upon her. And armed with this victorious Weapon, she returns to take *Buda.*

You are so sensibly touched with every Thing that concerns your Country, and the Glory of your King, that I cannot forbear inserting some of the Elogies and congratulatory Discourses that

that were either pronounced, or affixed in several Parts of the Hall.

*Invictissimo ac Potentissimo*

J A C O B O II,

*Magnæ Britanniae Regi,*

*Fidei Defensori,*

*Collegium Romanum Societatis Jesu F.*

EXPECTATIONI, quam de Te maximam feceras, cumulatissimè \* respondisti, invictissime Rex. \* I do not well  
Testem habes Europam, secundâ Populorum ad-murmuratione plausuque commotam; nec tam Tibi Regnum gratulantem, quam sibi regnantem Te. Tot inter Testimonia, ad Tuum Regnum, ad victorias Tuas exilientis Orbis, Gregorianam hanc Romani Collegii Palladem recensere non dedignaberis; si hoc Lycæum, quo florentissima ex Europæ Regnîs ingenia confluunt, in arcto adumbrare Orbis originem cogitaveris. Tua hic etiam Regna cognosces; quæ scilicet referunt, ornatiissimi ex Angliâ, Scotiâ, & Hiberniâ Juvenes; quibus hoc maximè Sapientiæ Theatrum aperuit Gregorii Decimi tertii Anglicanæ felicitati studiosissima Liberalitas. Sed obstrictior titulus ad qualemcunque obsequentis animi significationem accessit, Regale patrocinium, quo Societatis Jesu Patres honorificè habes, benignè complecteris. Puduit enimvero calamo parcere, eum Regem laudaturo, cui labores Familiæ nostræ omnes, & sanguinem impendere, in votis habemus. Tu vero, dum Cœlo auspice, quo Regni primordia consecrasti, Britanniae Tuæ amores, Europæ plausus uberrimè promereri; tenue hoc virtutum Tuarum testimonium, ab addictissimo Tibi Collegio profectum, Regio, quo soles, animo respice: & Regni Tui felicitati diutissimè consulas.

JACOBUS

JACOBUS II, Magnæ Britanniae Rex, quum nondum novem annos excederet, pro Patre contra Hostes pugnat.

Quæ Tibi vernanti Virtus autumnat in ævo,  
Agricolam visa est obtinuisse Deum.  
Quum nondum tenero tingaris flore Juventæ,  
Maturas misero fortia facta Patri.  
Qui steriles in Te quærit, non invenit, annos:  
Ipso quo sereris, das quoque Poma, die.  
Heroes fiunt alii, Tu nasceris; illi  
A teneris discunt bella, sed Ipse geris.

In idem.

Vix te nona redux, Rex, Te afflaverat æstas,  
Incertam tenero vix pede tangis humum:  
Cum pueri imbelles exercent Lusibus annos,  
Et breve Ver ævi prætereuntis agunt:  
Jam teneros armis premis ipse rigentibus artus,  
Jam geris intrepidâ fortia bella manu.  
Quæ Te dura virum discrimina frangere possent  
Martia, cui puero prælia lusus erant?

In idem.

Annibal Annibali jam cedit Punicus Anglo;  
Infans ille vovet bella, sed iste gerit.

JACOBUS II. M. B. Rex, invitatur ad Syriacam Expeditionem.

Aspice Hyperborei, Princeps invictæ, Trionis,  
Anglica quem famulis Tethys adorat aquis:  
Seu Tua Regnorum rapiunt sibi pectora Curæ,  
Iusta que subjeclis dividis Imperia;

Scu

Seu formidatam moliris in Æquore classē,  
 Hostis & ipse, Hostem se negat esse Tuum ;  
 Seu Latio obsequium præstas Regale Parenti,  
 Major & exhibito diceris obsequio :  
 Aspice quas dudum palmas Tibi nutrit Idume  
 Terra, Tuos olim quæ bene novit Avos.  
 Hæc augere Tuos gessit, Rex magne, Triumphos;  
 Anglicaque impatiens Carbasa Teque vocat.  
 Hanc pete, civiles postquam pacaveris iras,  
 Regnorum & placida sunt tibi jura trium.  
 Credibile est, quod avis non concessere, datura  
 Fata Tibi, cunctos qui geris unus Avos.

AD Jacobum II. M. B. Regem : Cujus Divinis pene  
 Virtutibus, parem victimam Anglia decernit.

Perfidie anguigenam si ferro conficis Hydram,  
 Alcides Latia diceris esse Lyræ.  
 Victor in audaces si prælia dirigis hostes ;  
 Horrendum Martis nomen, & instar habes.  
 Si Musis aperis melioris flumina venæ ;  
 Ipse Tibi Laurum cedere Phæbus amat.  
 Romuleæ Sceptrum atque humeros si subjicis Urbi,  
 Curvatâ in laudem fronte videris Atlas.  
 Æqua Caledonio si donas jura profundo,  
 Undarum simulas ore manuque Deum.  
 Aurea si Fides, Te Principe, sæcula currunt,  
 Saturni laudem sed melioris habes.  
 Denique si Patrium compescis legibus Orbem,  
 Jam Tamefina suum Te vocat aula Jovem.  
 Ergo placabit te cunctis Anglia Monstris :  
 Nam tot nominibus non satis una Fera est.

Ad Fortunam Regis.

Prospera desperes hunc Sors corrumpere Regem,  
 Fortiter adversam pertulit ille prius.

De

*DE Obsequio à Jacobo II. Mag. Brit. Rege Romano Pont. exhibito.*

*Fortis in adversis, Belloque & Pace timendus,  
Perdideras alto vulnere Perfidiam.  
Jam summos apices laudis, Rex magne, tenebas:  
Alius & Virtus crescere non poterat.  
Tu tamen ut crescas iterum, Te subjecis Urbi:  
Nam crescunt cum se Maxima subjiunt.  
Scire cupis quantum sis altior? aspice, Terras  
Jam potis es patrias jungere Syderibus.*

*JACOBUS Dux Eboracensis incensâ navi quâ super  
contra Hollandos pugnabat, audaci saltu in aliam  
profilit, pugnam & victoriam prosecutus.*

*Æneæ haud impar fatis Dux Anglicus: ille  
Si Patriæ; hic lacera sospes ab igneratis:  
Anglica te Superi servant ad Regna; parabat  
Italiam Phrygio si Cytherea Duci.  
Dissimile hoc unum, Navis Tu Victor in igne;  
Ille fugit Patriæ victus ab igne suæ.  
Debita sed Merces, Phrygium nam Regna manebant.  
Non sua Ductorem; Te Tua Regna manent.*

*JACOBUS II. Magnæ Brit. Rex, Eboracensis olim  
Dux, Conjugis morientis voce animatur ad Fidem.*

*Epigramma.*

*Regalem alloquitur Conjux moritura Maritum;  
Ad Cælum, Cælo proxima, monstrat iter.  
Pallentes alios quia reddit, pallida mors est;  
Credula res, aliis credere quod det, Amor.  
Cæca fides quamvis bene se commisit Amori,  
Non fuit hic cæcus, sed fuit Argus Amor.*

*Nam*

*Nam malus ipse foret ductor, si cæcus uterque ;  
 Aut non cæcus \* Amor, aut oculata Fides.  
 Cæca Fides, & cæcus Amor: Quia venit ab Astris,  
 Hic bene, vel cæcus, sydera monstrat Amor.*

\* Amor  
 Ultim. brev.

*Aliud.*

*Occideras moriente dolens cum Conjuge Conjux ;  
 Servabatque animas flebilis Urna duas.  
 Ut Regum Phœnix de funere surgere posses ;  
 Fussit Amor lethum Conjugis esse Tuum.  
 Sed trahis inde tamén melioris semina vitæ ;  
 Ipsaque te Cælo vivere Fata docent.  
 JACOBI primos ultra ne quærite mores,  
 Extinctâ periit Conjuge qualis erat.  
 Ut reliquas præit inter aves avis orta sepulchro,  
 Rex inter Reges, discite, talis erit.*

*DUM Sanctissimus D. N. Innocentius XI. P. M.  
 publicâ ac solenni pompâ, Regalem Jacobi II. excipit  
 Legationem, mutuus Angliæ & Romæ plausus.*

DISSOCIATAM Oceano Britanniam, Romano  
 procul à Cælo, Non satis abscidit Natura ! Ro-  
 mano procul à Patre, extra Cælum Fides aliena  
 removerat. Dissitas iterum Terras ad commer-  
 cium Religionis admovet, Hæres Pietatis avitæ,  
 Perfidiae vindex & Impietatis, *Jacobus II.* Vix  
 credas Paternum tamdiu foedus à majoribus viola-  
 tum, tanta ultro citroque amoris argumenta *Ja-  
 cobo Innocentius, Jacobus Innocentio* transmittens, in-  
 staurat. Roma in plausus ac lætitiâ effusa, in  
 laudes, in amorem alieni Regis desudat: Quid  
 ultra suo fecerit Anglia? Æmula inde Regis Pie-  
 tas, ad Romani Pontificis obsequium, Belli, &  
 Pacis artes, Privatas & Regales curas intendit.  
 Cur minus faceret Patri & Suo? In tantâ animo-  
 rum conspiratione, amorem utrinque tam foedera-  
 tum qui spectet, ut utramque Angliam dixerit,  
 aut utramque Romam. Nec temerario aut voto  
 aut

aut prælagio felicitatis perennaturæ, ad peregrinum utraque complexum nuper concurrens, cum expectato Pacis osculo nomen etiam communicavit. Si Populorum plausus & obsequia metiris in Regem collata; Angliam utrobique habes. Si Religionem spectas, quæ utrobique Regnatricis coronatur, utraque Roma est.

*JACOBUS II. M. B.* Rex, Studia Literarum fovet, & sub ejus auspiciis, *Societas Jesu* Scholas aperit in Anglia.

CONGERE nomina Regi tuo, quotquot poteris, Anglia! Nunquam dices qualem Eum suæ Virtutes effecerunt. Confineri nequit ambitu Verborum, cujus Gloria major est Orbe Terrarum. Magnæ Virtutes; ut impercepta Prodigia, appellatione carent. Plusquam Jupiter inter Aulicos; plusquam Mars inter Milites; plusquam Apollo videbitur inter Musas. Fabulosa nomina rebus gestis non implevit modò, sed etiam excessit; quia Virtutes secrevit sibi à Vitiis Fabularum. Mendacia Poetarum in Illo vera non sunt solùm, quia minora factis ab Illo. Vir omnium Virtutum, ideoque major Viro, qui non unam, sed omnes simul Artes, Artem putet regnandi; ita provexit Disciplinam Armorum, ut augetet simul studia Literarum. Rarò uni omnia simul conceduntur; interque magnas Virtutes, aliquis locus est Vitiis; In illo tamen, bona junguntur opposita, non excluduntur. Arma instruit, nec Pacem destruit: Literas fovet, nec alit Ignaviam. Miles, non sine amore Sapientiæ: Sapientiæ studiosus, non sine arte pugnandi. Ut fortiter imperet ac suaviter, classica militum miscet & carmina Musarum. Terret Anglia Finitimos, & delectat; Nam, quam velut Academiam Scientiarum mirantur & expetunt. Quid Britannia non speret sub tanto Rege? qui contra Ignaviam Manus, contra Ignorantiam erudiri jubet

habet Ingenia ; sciens non minora Regnis ab erroribus, quàm ab hostibus imminere pericula : Et hoste mortuo pugnare vehementiùs pacem, nisi ut arma bellum, ita pacem studia compeſcant. Hinc Armatos excitat, inde Literatos. Valida nimirum Pallas eſſe non poteſt, niſi ſit integra : Nemo fortis eſt dimidiatus. Adeſt in ſubſidiis *Societas Jeſu*, utque fidem ſuam Regi teſtetur ac Regno, arma parat quæcunque poteſt ingenii ; magnâ mercede, ſi Regi placeat, & Subditis proſit. Caſtra ponit, dum Scholas aperit : opus ingens aggreſſa ſub tanti Regis auſpiciis, quod ſub Apolline non tentaret. Sanè deceret, Rex præſtantiſſime, ut novus *Æneas* in novum *Virgilium*, & fortior *Achilles* incideres in meliorem *Homerum*. Sed ita magnum, Rex, es argumentum, ut nemo poſſit eſſe Poeta tuus, quia majora veris in Te nemo ſcit fingere. Habemus autem in Te nobiliores Lauros, Tuas nempe Victorias. Habemus perenniorem Caſtaliſſimum fontem, Tuam nempe Beneficentiam. Meritò Romanum hoc *Lycæum*, Nationum omnium voce, quæ huc conveniunt ad ſapientiam, gratias agit, Regnumque Tibi gratulatur & Gloriam. Incrementa Tua ſunt incrementa Sapientiæ.

SINCE theſe Gentlemen are of Opinion, that of all his Maſteſty's Actions, there is none more worthy of himſelf, than the Care he has taken to erect a College for them at *London* ; it is no Wonder that this Panegyrick is of a higher Strain, and both fuller and ſtronger than any of the Reſt.

*JACOBUS II, M. B. Rex*, quam Fratri morituro Religionem privato communicavit exemplo, Romano Patri publicis proſitetur obſequiis.

*DILATA* diu Gaudia *Innocentio* & *Jacobo* ſimul regnaturis providè *Cœlum* reſervavit. Neminem alium hoc Patre Filium digniorem ; Neminem

nem hoc Filio Patrem invenerat. Triumphales inter plausus, cicatrices suorum vulnærum gloriosas ostentaret Religio : Sed illas tam benè recens amor obduxit, ut, nullo superstite vestigio, nescias fuisse vulneri locum. Ad Britanniae Regimen evocatus Jacobus, priusquam assumat Regnum Fratris hæreditarium, Romano Patri, Coeli se scribit Hæredem : Deprehendit ille statim in Filio imaginem suam, & novo jure adoptat in eandem sortem etiam Regnum. Obliviscere alienos Britanniae animos, Roma. In uno Angliæ Rege Regali affidens Pietati Religio. Negatum cum scœnore reddidit obsequium, & cumulavit. Extremum Tibi Carolus moriens; in Regni exordio Jacobus etiam primum Religionis amorem consecrat. Fidelis enim vero Hæres ; qui ultimam demortui voluntatem primam sibi facit. Post geminum hoc Fidei datæ pignus, Roma, nec procul à Te vivere futuri Britanniae Reges poterunt, nec sine Te mori.

JACOBUS II, M. B. Rex, ad profitendam Romano Pont. obedientiam, inter Regni Proceres eligit Roggerium Palmerium.

*Æternum floret, Regum dilecta triumphis  
Palma, nec à sterili fronde superbit apex.  
Insita Palmeri se jactat in indole virtus ;  
Sed dotes aliis educat illa suas.  
Religio & Pietas sibi crescit, & utraque Regi ;  
Sic bene cum Palma Nomen & Omen habet.*

JACOBO II, M. B. Regi Invictissimo, Collegium Rom. Regalium Symbola Virtutum consecrat.

*Excipe virtutum Princeps monumenta tuarum :  
Munera quæ Regi non aliena damus.  
Has inter rerum formas Tua vivit Imago :  
Illa refert speciem Principis, illa ducis.*

*Interea*

*Interea regalem animum spectare videmur;  
Pars nobis præsens optima facta Tui est.  
Credidit hoc solum munus Te Principe dignum:  
Si Sibi Te Regem, Te Tibi Roma daret.*

THE Emblems and Devices mentioned in this Epigram were painted in *Cartouches*. They were Thirty in Number, and every one of them was explained in Prose and Verse. It would have required a great deal of Time to transcribe the whole; and perhaps I could not have done it without being troublesome to the Person who communicated them so kindly to me: Therefore, I only took a Copy of the Emblems, that I might add them to the other Illustrious Monuments I have given you.

I. A *Leopard*, who having pursued his Prey, seizes it at last; with this Motto, *Quod sequor assequor*. The Meaning of this Emblem is, That the Duke of *York* has obtained the Kingdom; and the Supreme Power he had been in pursuit of.

*Picta mihi bellè Maculis fit Pellis honori;  
Nominis haud tamen est gloria prima mei.  
Præpete quod plantâ Pardus sequor, assequor inquit:  
Nec fuga nec prædam vis rapit ulla meam.  
Quanta celer, fortisque moves, JACOBE, tenesque!  
Non tibi sunt Maculae; cætera PARDUS habes.*

II. A *Lion* playing with a great Foot-ball. *Et tanto in pondere ludit*. This signifies that the Management of the greatest Affairs is but a Sport to His Majesty.

*Quanta pilæ moles! Et tanto in pondere ludit,  
In vacuo bullæ qualiter Orbe Leo!  
Robora ludendo sic Rex ingentia promit,  
Et procul, & ludens ut queat esse timor.*

*Est leve Magna Tibi, JACOBE, Britannia pondus?  
Ibis, & Alcidae victor in astra Leo.*

III. AN Harp. *Summis consentit & imis.* This denotes that the King does nothing but what is acceptable both to the Nobility and Commonalty.

*Cor fidibus mulcens, summis consentit & imis,  
Quas Lyricen doctâ temperat arte Chelys.  
Dulce melos recreat JACOBO Rege Britannos?  
Hoc movet Orpheâ musicus ipse manu.  
Haud magnum pulsata fides probat una Lyristen:  
Qui multis bene scit ludere, Phæbus hic est.*

IV. A White Lily shooting up among several others of different Colours. *Sed candida regnant.* This represents the King's Religion among the other Religions that are profest in England.

*Lilia multiplici surgunt Variata colore;  
Candida sed regnant: Præmia Candor habet.  
Sceptra Tibi, JACOBE, quis Anglica detulit? Ille  
Qui vultu Tibi, qui pectore candor inest.  
O redeant Anglis Divorum tempora! Regnum!  
Nam redit hoc Anglis candida Rege Fides.*

V. A Ship at Anchor, with its Sails furled, that it may be less exposed to the Storm: *Ubi noxia perflant.* This is a Representation of the King in a State of Recollection, consulting his own Wisdom in difficult Junctures.

*Tethyos iratæ tumidos Ubi noxia perflant  
Flamina per campos, collige Vela, ratis.  
Anchora fluctivagam tunc fundet jacta carinam:  
Comprimat hæc motum, desinet esse metus.  
Regni puppe sedes tutus, JACOBE? Peritus  
Scis cui permittas Vela, nequesve Noto.*

## Part I. to ITALY. CASTLEMAIN.

VI. AN Unicorn thrusting his Horn into a Fountain to drive out the venomous Beasts. *Mors quoque Mortis erit.* This signifies that his Majesty expels the disaffected Party out of his Dominions:

*Quanta, vides, uno vis sit, quàm vivida cornu?*

*Insufficientis aquas Mors quoque Mortis erit.*

*Qua Laus est, JACOBE, Tibi? quæ Gloria Frontis?*

*Infecta, Infecta & moribus illa necat.*

*Tabificas Angli, jam non potabitis Undas:*

*Rex, Cornu, Anguineum diluet iste Lutum.*

VII. A Leopard looking on his Spots. *Ornament non maculant.* This denotes that the Errors or Dissimulation of the King before he made publick Profession of the *Romish* Religion, serve only to brighten the Generosity of his Faith.

*Quæ consperguntur Maculæ per Membra, quid illas, Dum cupidè Pardus conspicit, esse putat?*

*Non maculant, inquit, Maculæ mea Membra, sed Scilicet in Pardi laudibus & Macula est.* [ornant:

*Te Maculæ tinxere olim, JACOBUS, Decoras*

*Has pulchrè in Laudem transtulit ecce Fides.*

VIII. A Lion, *Pro sociis animus.* This represents his Majesty's Force, Resolution, and undaunted Courage, by which he acts in Person, and encourages his Army and faithful Subjects.

*Roboris ipse sui Leo conscius; Ite; catervæ,*

*Pro Sociis animus, nec minus unguis, ait.*

*Me campis sylvisque timent pecudesque feræque,*

*Terror at in sylvis nullus, agrisque, mibi est.*

*Anglica, JACOBUS, moderatur sceptrâ: Leone hoc,*

*Et Pelago & Terris, Anglia terror erit.*

IX. AN Harp, with Strings made of Guts. *Per viscera mulcet.* This is an Emblem of the King's

Goodness and Clemency, and of the Mildness of his Government.

*Quæ fidibus concors chelys est, Per viscera mulcet:  
Viscera sunt, liquidum funditur unde melos.  
Regius his Regem Psaltes lenire furentem,  
His Erebi potuit fulmen & esse plagis.  
Quid sunt corda tuo, JACOBE, in pectore? chorda:  
Allicis bisce Bonos, concutis bisce malos.*

Jure Matris  
impera. Li-  
tany of the  
Blessed Vir-  
gin.

X. A Lily with Drops of Water falling from its Leaves, which, according to ancient Naturalists, produce new Lillies. *Lacrymor in Prolem.* The Meaning is, that his Majesty's Tears will infallibly prevail with Heaven to bless him with Children, by the Intercession or Authority of our Lady of *Loretto*; who commands God her Son by virtue of her maternal Right.

*Pro Natis, Jacobe, gemis, Flos candide Regum?  
Hos Natura tibi si neget, astra dabunt.*

If thou canst not have them by the ordinary Course of Nature, possess thy Soul in Peace, O Great King; for rather than thou shouldst die without Children, some shall drop down from Heaven. Do not disquiet thy Spirit; Providence will supply thy Wants. *Hos Natura tibi si neget, astra dabunt.* This is a remarkable Passage. 'Tis the Language of that firm and lively Faith, which the Gospel tells us is able to remove Mountains.

*Lacrymor in Prolem: Soboles optata Parenti,  
Lilia de lacrymis surgite nata meis.  
Sic florum Regnator ait: Regnumque tenenti,  
Hoc pretiosa satù pignora dant lacrymæ.  
Pro Natis, JACOBE, gemis, Flos candide regum?  
Hos Natura tibi si neget, astra dabunt.*

XI. A

XI. A Ship in the Midst of Rocks. *Cauta per cautes.* This is a second Representation of His Majesty's Prudence, Dexterity, and Wisdom.

*Cauta per ii Cautes, cæcis quas occulit undis  
Blanda Thetis vultu, perfida corde, ratis.  
Magna parem trepidis audacia sume periclis,  
Quo sine non tentes ire per alta, metum.  
Tam bene JACOBO regitur ratis Anglica? Nautæ  
Huic sunt audenti temo, timorque salus.*

XII. AN Unicorns Horn, breathing forth a secret Virtue, that drives away Asps, Scorpions, Basilisks, &c. *Innoxia sudat.* This Emblem is almost the same with the Sixth.

*Non gladios cornu timet hoc; Innoxia sudat:  
Ite procul pestes, este venena procul.  
Membra mori querimur quid nos mortalia, cura  
Atque animi à nobis non morientis abest?  
Corporis immo leve est JACOBO spernere vitam:  
Sudor hic est, animum noxia ne perimant.*

XIII. A Fortrefs founded upon a Rock. *Bene fundata est.* This is a Representation of his Majesty's Faith.

*Impositam cautes quam sustinet ardua dorso,  
Arx Bene fundata est: non timet illa minas.  
Icibus incassum pertentat viscera ferrum:  
Effringet chalybes ante, manusque labor.  
Firma tuo, JACOBÈ, Fides stat Pectore? Petrà  
Scilicet hæc perstat, quâ stetit ante Petrus.*

XIV. A Tree that has been shaken, with some Leaves falling from it. *Sed non ego defluo.* The Meaning is, that though the Duke of York was deprived of some Places and Honours, his Zeal for the Catholick Religion could never be moved or rooted up.

*Pampinus excutitur, Sed non ego defluo, vitem  
Quæ sociam trunco sustinet, arbor ait.*

*Quàm vehemens in te Caurus, quàm turbidus olim  
Flavit, ut hoc caderet pulsa fremente Fides?*

*Sed JACOBE tuos repulisti fortis honores:*

*Scilicet hi frondes sunt tibi, planta Fides.*

XV. A Pomegranate. *Crevit in Coronam.* This denotes that the King was born and brought up for a Crown.

*Pulchrè in Coronam crevit à primo viden'*

*Ut flore Malum Punicum? maturiit*

*Simulque murex pectori innatus suo?*

*JACOBE Regna: Punico solam dedis*

*Natura pomo imaginem Regis: Tibi*

*Natura, & ipsa contulit Regnum Charis.*

XVI. THE Rainbow and Noah's Ark. *Ubi Numinis ira quievit.* The Sense of this is, that when this Catholick Prince had mounted the English Throne, it was a Sign that the Wrath of Heaven against the Nation was appeased.

*Terra dedit pœnas: Ubi Numinis ira quievit,*

*Discolor ultrices reppulit Iris aquas.*

*Quâ te clade diu mersere, Britannia, Reges!*

*JACOBUS vitæ gaudia plena refert.*

*Credite rem solidam; non vano in nomine lusum;*

*Ira fuere illi Numinis, Iris hic est.*

XVII. THE Primum Mobile. *Rapiuntur ab uno.* This signifies that the King draws his Subjects whithersoever he pleases, by an irresistible Force. *Authoritatis vi pertrahit.*

*Astriferos urget, movet & suus impetus Orbes,*

*Non variante quibus lege recurrit iter.*

*Orbis at hi summi motu Rapiuntur ab uno,*

*Quo primum raptu Mobile cuncta regit.*

*Te, JACOBE, vocet summum jure Anglia Cælum;*

*Nam populos, nutu quos regis ipse, rapis.*

XVIII. THE

XVIII. THE *Cæstrial Lion*, or the Sign of *Leo*. *Nunc Jubar ante Juba*. The Meaning is, That His Majesty's Valour began to shine with an extraordinary Lustre after his Accession to the Crown.

*Fundentem supero flammæ vident' orbe Leonem ?*

*Nunc jubar est illi, quæ fuit ante juba.*

*A puero tibi robur erat, JACOBE ; Britanno*

*At jubar hoc ardens transiit in Solio.*

*Luce tuâ Sol vera fides nunc fulgurat ? illa*

*Ceu tibi Regna dedit, sic tibi & Astra dabit.*

XIX. THE *Sun*. *Circumspicit omnia*. This is an Emblem of His Majesty's Vigilance and Knowledge, and of the vast Extent of his Perspicacity.

*Ferrisque, & Cælo Circumspicit omnia Phœbus :*

*Et quæ non spargit luce, calore fovet.*

*Inclita JACOBO lætare Britannia Rege :*

*Omnia Sol oculus qui videt, ille tibi est.*

*Multa alii, sed luce tibi aspexere malignâ :*

*Sole dabit Sol hoc cernere læta Deus.*

XX. A *HORSE* harnessed for a General of an Army. *Animoque paratior*. This represents the King's Warlike Temper.

*Cerne ; alacer plantis, Animoque paratior aures*

*Arrigit, hinnitu & prælia poscit equus.*

*Quis tibi jam certos non auguret, Angle, Triumphos,*

*Cui fervet Regis tantus in arma vigor !*

*JACOBI stat certa sequi Victoria signum :*

*Et quid in hoc tantum diligit illa ? Fidem.*

XXI. A *MARINER's Compass*. *Quo semel hic semper*. This is a Figure of his Majesty's Constancy and Preserverance in the Religion which he professes.

*Ferrea*

*Ferrea contactu magnetis linea, noti*  
*Quò semel huc semper vergit ad astra poli.*  
*Fida suo sic est lapidi : potuitque vel ipso*  
*Non dubia in ferro, jugis & esse fides.*  
*Relligio cor JACOBI semel imbuit ? unum*  
*Semper hic Arctoo quæret in Axe Deum.*

XXII. A *SUN* Dial. *Totum in se digerit Annum.*  
 This denotes that the King takes Care of every Thing, at all Times, and upon all Occasions.

*Mentis opus doctæ Totum in se digerit Annum,*  
*Linea quæ Solis signat, & umbra viam.*  
*Sit procul ille licet, certas partitur in Horas*  
*Præscripto inclusum tramite Solis iter.*  
*Et tibi sic totus, JACOBÈ, agnoscitur Annus,*  
*Clareat ut factis totus & ille tuis.*

XXIII. A *SWARM* of *Bees* in their *Hive*, driving out *Wasps* and *Drones*. *Ingenuas discernit opus.* The Meaning, according to the Author's own Interpretation, is, that the King both can and will distinguish good *Catholicks* from those who are not so.

*Ingenuas discernit opus : discedite fuci :*  
*Dædalis ignavos vexat & arcet Apis.*  
*Cura, Labor, Studium distendunt nectare cellas ;*  
*Otia quid peragunt desidiosa ? nihil.*  
*Quantum operum, JACOBÈ, Fides tua præstat ! in*  
*Hæc tibi siderea mel quoque condit Apis. [Hybla*

XXIV. A *BUSH* on *Fire*, and *Serpents* crawling out of it. *Pellit monstra cubilibus.* This signifies that the King will disperse the secret *Cabals* and *Conventicles* of His *Enemies*.

*Flamma suis pellit quæ Monstra cubilibus ! & jam,*  
*Corripiunt angues, præcipitantque fugam.*  
*Scilicet in morsus & funera virus alebant ;*  
*Propter & hæc tantos implicuere globos.*

JACO-

JACOBUM, qui corde nefas coquis, effuge : teſtos  
Eruit è latebris flammeus ille dolos.

XXV. BEES upon Flowers. *Non legit infectos.*  
This denotes that the King makes a prudent  
Choice of His Miniſters. *In præcipua Regni mu-*  
*nera, non niſi optimos eligit.*

*Non legit infectos campis Apis Attica flores :*

*Roris enim ſcit quo munere mella paret.*

*Innocuo cellis fert cognita pabula furto,*

*Condit & ingenio, quod ſtupet Orbis, opus.*

JACOBI ſtudio mirare Britanne : Miniſtros

*Cerne operi lectos : quid parat ille ? favos.*

XXVI. AN Ax cutting the Trunk of a knotty  
and barren Tree. *Scit ſolvere nodos.* This re-  
presents the King's Ax, or the *Engliſh Ax* ; and Or the Jeſui-  
ſignifies that it ſhall ſtrike thoſe who are obſti- tical Ax.  
nate, and every one who ſhall preſume to op-  
poſe his Maſteſty's Will, and the ſupreme Force  
of his Government : *Forti ſuo Regimini.*

*Taxe nocens umbrâ ſurgis nodosa ? bipennis*

*Scit bene, ſed nodos ſolvere ſtriſta tuos.*

*Haud aliter timeant JACOBUM monſtra, rebelles :*

*Cernitis ? Ultoris fulget ab enſe manus.*

*Iſſe ſibi ſecurus adeſt, ſi crimina nodos*

*Agglomerent, illis ipſe ſecuris erit.*

XXVII. THE Sun ſhining upon a Garden. *Nil*  
*ſine Te recreat.* The Senſe is, that none but thoſe  
on whom the King vouchſafes to ſmile, muſt ex-  
pect either Joy or Happineſs.

*Lilia ſint hortis, Tulipæ, Violæque, Roſæque :*

*Phæbe niſi affulges, Nil ſine te recreat.*

*Florentes nox longa nimis nimis atra Britannos*

*Occupat, & triſti funere mergit agros !*

*Sparge tuâ Sol luce tuos, Rex magne, reſurgent :*

*Noſte perit Florum vita, reditque die.*

XXVIII.

XXVIII. A PIECE of Canon Shooting. *Mensura dat ictum.* This denotes that the King will strike home, and shall not miss his Aim.

*Mulciber ære vomit glandem : Mensura dat ictum:  
Funera sic hosti, non sibi damna parat.  
Viscera nam quoties disrumpit flamma metalli,  
Et vacuo Cælum verberare pulsat onus ?  
Æra non vanis, JACOBE, fragoribus implex :  
Mens tibi mensura est, indeque Marte vales.*

XXIX. A BUCKLER with a strong and sharp-pointed Dart issuing out of the Midst of it. *Ferendo & feriendo.* This signifies that His Majesty is equally able to defend Himself, and attack His Enemies.

*Munere præsignis duplici, simul ipse ferendo  
Et feriendo Umbo se probat esse parem.  
Fortis ab Ære, ruant licet hostica Tela, repellit:  
Hastis & in Cædem vulnere mucro parat.  
Ære, tuis Vivas, JACOBE, perennior Anglis :  
Umbo Anglis dici lapsus ab Axe potes.*

XXX. A SORT of Crane, or Engine for raising up Weights or Burdens. *Labor Arte levatur.* The Meaning is, that His Majesty shall, by His Prudence and Dexterity, accomplish and execute the most difficult Enterprises.

*Evebitur pondus : trochleæ Labor Arte levatur :  
Expedit & multus funis, & Orbis opus.  
Grandia non uno tolluntur in Æra gyro :  
Quodque negat Robur, sæpe dat Ingenium.  
Ludit in ingenti JACOBUS pondere Regni ?  
Plena operis Rex hic Organa Mentis habet.*

I WISH I could send you all the Rest of the Panegyricks and other Pieces of Wit, with which the Jesuits signalized their Zeal on this Occasion. But this is all that I have yet been able to procure :

cure: Not that the young Father A—— my Friend, seems in the least unwilling to satisfy my Curiosity; but since I perceive that he is forced to make his Address to several Persons to pick up the Things which I desire to see, I am afraid of being too troublesome to so obliging a Person.

I would willingly answer the Questions which, you say, you are desired to ask concerning the Ambassador. But what can I say more than what has been always said of him? That is, much to his Commendation, and nothing to his Disadvantage. He has done Honour to his Master, to his Nation, and to Himself. He is looked upon here as a Generous, Liberal, Civil, Learned and Magnificent Person. The bad Success of his Negotiation ought neither to be imputed to his Neglect nor Unskilfulness; for he both took and followed the best Advices, and omitted nothing that might serve to facilitate the Success of his Negotiation. But the *Good Man* at the *Vatican* was inexorable. 'Tis impossible to comprehend the Humour of that Old Gentleman; and there must needs be something peculiar in his Religion. As if he despised the publick Functions which his Character obliges him to perform, he still pretends some Rheum or Defluxion to excuse his Absence on such Occasions. 'Tis true, he wrote to the *French King* to complement him upon the Revocation of the Edict of *Nantes*, and the Conversion of those whom they call *Hereticks*. But the true Meaning of these Grimaces is, that he was willing to comply a little with the Rules of Policy and Decorum of the *Court of Rome*, or rather of the *Holy-See*, as they call it. When Queen *Christina* spoke to me concerning that Mission of *Dragoons*, who preached the Doctrine of Conversion to us in a manner that is known to all the World,  
and

and blamed that Way of establishing and propagating the Faith, as I think I told you in one of my former Letters ; she added, in exprefs Terms, that tho' that *Old Fool of a Pope* was usually in the Wrong, as you know she did not love him, and was apt to speak very freely of his *Holiness*, he happened to be in the Right on this Occasion ; and that he had several Times openly condemned the Method of gaining the Heart by holding a Poniard to the Throat. But to return to the *English* Minister, I assure you once more, that he was neither guilty of Neglect nor Incapacity. The Holy Father never would trouble his Head with the Matter. Perhaps he was not very fond of the Reconciliation ; and perhaps also, betwixt you and me, he thinks the Work is not yet completed. But whatever he thinks, I can positively assure you, and you would certainly believe me if I should name my Author, that he was so stubborn and inflexible, that all the Methods that were taken to bring him to Reason, proved ineffectual. After several Audiences that were spent in general Discourses, the Ambassador considering that he did not come to *Rome* to talk only of Rain or of fair Weather, took Occasion to enter upon the Subject of his Embassy. But after a few Words, a seasonable Cough came just in the nick, and put his *Holiness* out of a Condition either to speak or hear any longer. At the next Audience the lucky Rheum returned ; and thus was the Ambassador baulked three or four Times successively. At last, by the Counsel of some Persons who are acquainted with all the Intrigues of this Court, and consequently were most capable of giving him Advice in so nice a Juncture, 'twas resolved that since he had tryed all the usual Methods, he should have recourse to another Way. In pursuance of this Resolution,

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he intimated that he would return to his Master, since he was not permitted to speak about Business. This was looked upon as the surest and most effectual Expedient; for it was hoped that by such a Menace as this, the peevish *Old Man* might be easily huffed into better Humour. But I am confident you would never divine his Answer: He received the News without the least Sign of Concern; and replied with an incredible Coldness and Indifferency: *E bene, se vuol andarsene, dite gli adunque che si levi di buon matino al fresco, e che à mezzo giorno si riposi; perche in questi paesi, non bisogna viaggiare al caldo del giorno. Well then, said he, if he will go, pray advise him to rise early that he may have the Advantage of the cool Mornings, and to repose at Noon; for in this Country, it is not convenient to travel in the Heat of the Day.*

Was not the Pope extremely alarmed at the Ambassador's Threatning? And had not that Minister a great deal of Reason to be satisfied with so obliging an Answer? I can assure you I had this Account from a very credible Person, who told me he heard it with his own Ears. I could not learn how the Affair was terminated at last; but I have Reason to believe that His Majesty has not been very well satisfied. Nor must you look upon this as a Secret; for I have told you nothing but what is commonly known and said at Rome, tho' every one is not so well acquainted with the Particulars as I am.

THE Character you have had of our Cardinal is so natural and just, that it would be needless to add any Thing to it. I know not whether he imagined, that being in the Duke of Orm—'s Family, I might have had an Opportunity of being informed of some Things that it was fit for him to know; but I have observed ever since my Arrival, that he had a Design upon me. In our  
Walk

Walk to *Castle-Gandolfo*, to *Vigne Madame*, to his Convent of the *Dominicans*, and where-ever I had occasion to meet him, he never omitted to honour me with some private Discourse; and his Questions were always accompanied with some particular Kindness, or at least, flattering Expressions. I could not put him off without seeming to be ignorant of his Design, and ready to give him the best Information I could: But, if he took the pains to write down what I said to him concerning certain Affairs which he had much at Heart, I must ingenuously say his Memoirs would expose him afterwards to the Danger of some Mistakes. 'Twas my Duty to deal with him thus. 'Tis true, I was obliged to use more than ordinary Caution that there should not be any thing inconsistent with Probability in the Answers I returned to a Person so well acquainted with the Court and Government. But there was no occasion for so much Circumspection with a certain Abbot who belongs to the Marquess de \* *Lavardin*, and came sometimes to see me upon School-Acquaintance. If you had been in some Corner, where you could have over-heard our Discourse, I am confident the Entertainment would have pleased you. He was very curious; and I satisfied his Curiosity. But the most diverting Part of the Scene was, that always when he left me, he ran immediately to give his Ambassador an Account of his Discoveries. I hope you are none of those rigid or false Casuists, who, according to the Opinion of the good Doctor, called *St Augustin*, believe, that one must never use any manner of Dissimulation in Words, tho' the whole Universe should perish eternally. You are, I know, so scrupulously Just, that I am almost afraid you may be too severe in this Case; and consequently can hardly  
 forbear

\* The French  
 Ambassador.

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forbear thinking that I have run the Hazard of losing the favourable Opinion you are pleased to entertain of me, by owning that I took the Liberty to impose a little on the Abbot's Credulity. But my Apprehensions begin to vanish when I consider, that such an excessive Nicety is a Piece of Folly that is absolutely inconsistent with a truly solid Judgment, and Wisdom.

BUT to return to our Cardinal. I must tell you, that I dare no more flatter my self with having the same Share in his Favours that I once had; and I will tell you the Reason of it. I think I told you that since the Standard of the Catholick Faith was planted in your Country, this devout Prelate sets his Hand to the Work with all his Might. Among other Things, he entertains *English* Travellers, and especially those of the greatest Quality, with Discourses concerning Religion. He presses them to make a Visit to the Pope, who, he says, is a good honest Man; and not a Villain, *Bestia Cornuta*, as they persuade their young Children in *England*. And particularly since his late Success in prevailing with the \* Person you \* The Earl know to change his Religion, his Zeal is so en- of *Salisb.* flamed that he is grown a little troublesome. Some † It has been Days ago he would needs have the young Lord His Majesty, who is entrusted to my Care, to go see the Pope, that he should He made the same Proposal to the Earls of *Essex* write to the Pope; but if and *Orrery*, Sir *Uvedale Corbet*, and some other Per- His Majesty sons of Quality who are here. I will not at pre- does not fol- sent undertake to decide the Question, whether low the usual a Man of Honour, who is not a *Roman Catholick*, will offend, ought to prostrate himself at the Pope's Feet, as instead of pa- they who visit him are obliged to do, and render cifying him. him a Sort of Homage, which is not a † Civil Ce- He ought to Father, and even most Holy Father: He must kiss his Feet with all Hu- call him his mility, and pay Homage to him, by owning him to be Head of the Church, and Christ's Vicar. See *Memoirs of du Pleffis Marnay*, speaking of Henry IV, in the Year M. D. XCI.

remony, or human Respect, but a religious Homage founded on Texts of Scripture, and rendered to the Pope not as a Prince, but as a God, according to several Doctors of that Communion. But without entring upon this Controversy, if we consider the present Juncture of Affairs, what prudent Man in our Circumstances would have been guilty of such a mean and ridiculous Complaisance, which could never have been worse timed, and might have given them Occasion to draw Inferences from it, in this Occurrence, not to our Advantage. So that we even declared frankly that we had nothing to do with his Holiness: And this was the Occasion of the C——nal's Coldness towards me; whom he looks upon to be the Cause of my Lord's Refusal. The Earls of *Essex* and *Orrery*, and the rest, gave him the same Answer; which, doubtless, was not very pleasing to his Eminency. However, tho' these young Lords did not think fit to comply with him on this Occasion, they still receive Presents from him as frequently as before, with other usual Marks of Civility. They continue also to make Visits to him; they always accompany him when he rides in the Solemnity of the *Cortege*: And it must be acknowledged, that his Anger, like a Flash of Lightning, vanished as suddenly as it appeared.

\* 'Tis thought that the *Bass-relievo's* on this Vessel represent the pretended Amours of *Jupiter* and *Olympia*, the Mother of *Alexander the Great*.

I PROCEED to the other Articles of your Letter, that I may leave none of your Questions untouched. I had already seen the fine Antique Vessel of *Agate* you speak of, which is in the Library *Barberini*: But I went Yesterday to take a more exact View of it, that I might be able to give you a more certain Account, according to your Desire. Mr *Bartoli*, who has designed it very exactly, gave me a Copy of his Design, which I send you. You may depend upon the  
Exactness

*Vas, Barberinum*



*The outward Bottom of the Pot.*

Exactness of the Figure ; for I compared it very carefully with the Original, and could not discover any Fault : So that an attentive View of the Draught will easily decide your Controversy ; and consequently spare me the Trouble of clearing your Doubts, or explaining the Difficulties you propose. Only there is one Thing very singular, and of great Importance, which I must not forget to tell you, because it could not be expressed in the Design. All the Figures you see, which are in *Basso-Relievo*, are perfectly white ; whereas the Ground and the Mass of the Vessel in general is as black as Jet. They pretend that this Vessel, which is about ten Inches high, and six in Diameter in the widest Part of it, was found formed by Nature, almost of the same Figure as it is at present, with a white Crust, or rather thick Superficies, for the white Part is as hard as the Rest of the Matter. So that when this Crust was cut into Figures, and the Pieces of the same Matter that separate them taken away, they discovered the black Substance which serves for a Ground to the Ornaments or white Figures. The little *Camayeus* are all wrought thus ; but that so large a Stone as this should be framed into the perfect Form of a Vessel by Nature, with a white Crust just ready for the Sculptor's Chizel, is something so singular and uncommon ; that tho' I cannot positively deny it, I must confess, I am not much inclined to believe it. For tho' my Eyes could not discover any Cheat either in the black or white Substance ; it cannot be concluded from thence, that Art has not assisted Nature in some Parts of it. However, it is certain that they affirm the contrary here.

I AM not surprized that you desire me to add  
 \* As you enter the Church of St Onuphrio, near the Door, on the Left-hand. the \* Epitaph of *Tasso* to those of several other famous *Italian* Poets, which I have already sent you. I made a Journey on purpose to St Onuphrio's, to satisfy your Curiosity. I call it a Journey, not only by reason of the Distance of that Church from the Place where I lodge, but because there is an Ascent in the Way, which makes it somewhat uneasy.

Torquati Tassii Poetæ (heu quantum in hoc uno nomine celebritatis ac laudum!) ossa huc transtulit, hic condidit Bonif. Card. Bevilaqua, ne qui volitat vivus per ora virum, ejus reliqua parum splendido loco colerentur, quærerentur. Admonuit virtutis amor, admonuit adversus Patriæ alumnus, adversus Parentum amicum pietas. Vixit ann. LI. Natus magno florentiss. Sæc. bono, anno M.D. XLIV, vivet \* haut fallimur æternum, in hominum memoria, admiratione, cultu.

THE Picture of the Poet, in Oil, is placed over the Tomb. On the other Side of the Door is the Picture of one *Albertus Magnus*, which surprized me at first, because I was not ignorant that the famous \* *Albertus Magnus* dy'd at *Cologn*. But I found afterwards that this was a Sub-Deacon of *Rome*, who dy'd eighty Years ago. Since *Petrarch* is, in my Opinion, the most illustrious of all the *Italian* Poets, and the most honest Man, I will give you his Epitaph, as mean as it is, now I think on it; that, if you have it not already, you may insert it in the Collection which I perceive you intend to make. 'Tis at *Arqua*, near *Padua*, where *Petrarch* spent the last five Years of his Life.

\* He was born at *Lavinghen* in *Swabia*, and died at *Cologne*, ann. 1280.

*Frigida*

*Frigida Francisci lapis hic tegit ossa Petrarchæ.  
 Suscipe Virgo Parens animam: Sate Virgine parce;  
 Fessaque jam Terris Cæli requiescat in arce.*

Moritur Anno Domini 1374. Julii 18.

I believe there never was so barren an Elogy upon so rich a Subject.

THERE is nothing very fine in the Monastery of St *Onuphrio*; tho', in my Opinion, it is a charming Solitude. The Prospect is extremely pleasant, and the Walks are altogether lovely. The Monks are *Hieronymites*. The little Cloyster is adorned with several Paintings, among which there is the History of St *Onuphrius*, who is represented as a ghastly Savage. I must confess I am not acquainted with this Saint; but I learned from an Inscription, which I found in this Place, that he was Son to a King of *Persia*, and that he lived sixty Years unknown to all the World, in the Desarts of *Egypt*. *S. Honusfrii Regis Persarum filii qui annos Sexaginta occultus Mundo, solus in vastâ Ægypti solitudine latuit. Vita, Mors, Miracula, picturis hisce expressa.* [1600.]

SINCE your last Question led me occasionally to speak again of the Churches, it will not be improper to fill up the Rest of my Paper with some other Observations on that Subject, as I find them inserted in my Journal.

THERE is an Hospital joyned to an old rebuilt Church, called the Church of the *Holy Ghost* in *Saxony*; not far from the Ruins of the old famous *Triumphal Bridge*. *Albert Bassan* relates that Pope *Innocent III*, was commanded by a Voice from Heaven to fish in the *Tyber*, and that having ordered a Net to be cast into the River, he drew out above four hundred new born Infants, that had been drowned. That afterwards the

The Hospital  
at present, en-  
tertains poor,  
and sick Peo-  
ple of all  
Ages.

same Oracle ordered him to build an House where unmarried Mothers might convey their Children, by the Help of a certain Engine, without discovering themselves: That all this was put in Execution, and that the Church received the Name of the *Holy Ghost* because of the Revelation. The Words, in *Saxony*, were added, because certain Saxons, who retired to *Rome* during the Wars of *Charlemaign*, built a Chapel in the same Place, which was called *St Mary in Saxony*.

THE two uniform Churches that front the Gate *del Popolo*, are called *Sisters*, because of their Resemblance. They are both dedicated to the *Virgin*; and each of them has a *Madonna* of the most miraculous Kind. One of them is consecrated to *Our Lady of the Holy Mountain*, or *Mount Carmel*, and the other to *St Mary of Miracles*. I am sure there are at *Rome* at least

\* I can reckon more than Fifty of them.

These are the Names of two *Madonas* and Churches at *Rome*.

\* sixty Churches dedicated to as many several *Madona's*; and if one should run over all the Countries that are possessed by *Roman Catholics*, he would, doubtless, meet with several Thousands. 'Tis worth observing, that one who is a devout Adorer of *St Maria della Scala*, for Example, would not so much as burn the End of a Taper for *St Maria Grotta Pinta*, and several other *Madona's*. I had a pleasant Conference the other Day, on this Subject, with a *Cordelier*, who comes sometimes to visit us with his Budget. The good Friar told me, that as the Father, Son, and Holy Ghost were worshipped under different Ideas or Notions, without injuring the Unity and Simplicity of God; so all the various *Madona's* may be invoked under several Names, and as if they had different Functions; tho' really all that vast Multitude of them may, and ought to be reduced to the  
Only

*Only Mother of God*, as we commonly speak, tho' \* improperly. He spoke this with such a magisterial Tone, and seemed to be so pleased with the Fitness of the Comparison, that I did not think it convenient to contradict him. And therefore I only told him, that the Three Persons of the Trinity cured the same Diseases, whereas every *Madona* had her peculiar Gift. But he denied the first Part of my Answer, alleging that since it was the constant Practice of the Christian Doctors of all Religions, to ask different Things from each of the Three Persons of the Trinity, it was plain they were not of my Opinion. At last he was beginning to grow too hot, and was going to prove that I had a Sort of Religion peculiar to my self; if I had not seasonably pacified his Anger by throwing somewhat into his Budget. But, between you and me, it is certain that there is a very near Resemblance betwixt *Popish* and *Pagan Rome*. The former has only changed the Names of all the numerous Croud of the great and small Deities of the latter. That prodigious Multitude of Saints and Relicks, whose different Functions and Virtues entitle them to the Devotions of different Adorers, has succeeded in the Room of all the *Polytheism* of the Ancients. The false Miracles and real Absurdities of both proceed from the same Spring of the Corruption and Depravation of the Mind. It is plain, for Example, that *St Christopher's* fructifying Pole has drawn its radical Moisture from the same Ground that has nourished the blooming Lance of *Romulus*.

IN

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\* Divino Verbo adscribere Nativitatem, Passionem, Mortem: —Circumcisionem, Sudorem, Famem, Sitim,—illud erit Calumniatoribus justæ damnationis causam afferre.

IN the Church of St *John Calibita* there is one, *Our Lady of the Lamp*, which is reckoned to be one of the best influencing Images in *Rome*; and, it seems, not unjustly, if we may believe the following Story. An hundred and odd Years ago there happened such a furious Inundation of the *Tiber*, that the Waters rose above a Lamp that hung before the said *Lady*; but tho' the Lamp was surrounded and covered with Water, it was not extinguished. Adjoyning to the Church there is an Hospital, which is governed by certain *Sicilian Monks* called \* *Fate-Ben-Fratelli*. They are also known by the Name of the *Brothers of the Good John of God*.

\* Do well  
Brothers. *Fa-  
te ben Fratelli*.

I know not whether you have heard of a certain † St *Anthony*, who is the Protector of *Horses and Mules*. On the Festival of this Saint, all the *Horses and Mules* that are in *Town* are brought with their *Saddles*, and other Furniture, to the Church; where they are blessed and sprinkled with *Holy-Water* for so much an Head.

† A. St *Ma-  
ria Maggiore*.  
See *Hospinia-  
nus de Tem-  
plis*, l. ii. c.  
24, & 25.  
& *Rationale*  
*Durandi*, l.  
iv. c. 24.

AT St *Agnes's* without the *Town*, that ancient Church I mentioned in my last Letter, they perform, once a Year, the Ceremony of blessing two white *Lambs*; which are presented by the Monks of the Convent as an Oblation, on St *Ag-*

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— Quapropter, si rem diligentius consideremus, Sacra Virgo non *Deipara*, sed *Christipara* appellanda erit.—'Ε-  
γὼ διμνηαῖον καὶ τειμναῖον Θεὸν ἔχ' ὁμολογῶ.—'Οὐ δὲ  
λέγεσθαι Θεὸν τὸν δι' ἡμᾶς ἀνθρώπων γεννημένον. Nest. in  
Hist. Concil. Eph. Part I. Cap. 9, 10, 16, &c. Εἴ τις Θεο-  
λόγον εἶδ' λέγει τὴν *Μαρίαν*, ἔστω ἀνάθεμα ἔσω. Ibid. Do-  
rotheus Episcop. Part I. Cap. 14.—Τὴν ἁγίαν παρθένον  
Θεολόγον λέγοντες ἐφρίττεται. Nest. in Epist. Cyr. ad Joh.  
Part I. Cap. 22. a scandalous λογομαχία.—Quicquid id  
est, nullam, procul dubio, habuit Matrem Filius Æternus,  
antequam Maria Mater, [Nata in tempore] adulta parturierit!  
M. ÆL.—Mater tua non est Mater animæ tuæ: Sic, &c.

nes's

nes's Day. The Canons of St *John de Lateran* receive them, and give them to the Pope's Subdeacons, who take Care to feed them well, till Shearing-time. They mix some of this Wool with other, to make those *Palliums* that cover the Stomach of Patriarchs and Archbishops, with Part of their Shoulders. There are small mysterious Plates of Lead fixed to them before and behind. They put these *Palliums* on certain Days upon the Tombs of St *Peter* and St *Paul*, whose Relicks communicate great Virtues to them. There is none but the Pope, that wears this *Machine*, when he celebrates Mass. They also put it upon Patriarchs and Archbishops Corps, when they are buried. [*Claude Villette*, a Canon of St *Marcellus*, relates this whole Affair at large in his *Raisons de l'Office, et des Ceremonies de l'Eglise Romaine*.]

'Tis impossible for any Traveller to leave *Rome* without Reluctancy; but we must not stay here for ever. We resolve to begin our Journey tomorrow, early in the Morning; and I have still some little Affairs to dispatch. I must beg Leave therefore to conclude my Letter, and to assure you that I am,

S I R,

Rome, May 4.  
1688.

Your, &c.

P O S T S C R I P T.

JUST as I was sealing my Letter, I received two long Inscriptions from Father *A.* to be added to those he had already sent me. But these Papers are so bulky that I cannot put them into my Packet; and my Haste will not permit me to transcribe

|| See p. 665,  
of this Vol.

transcribe them. || This is the Title of one of them, *Jacobus Dux Eboracensis, ne iniquis Religionis Legibus subscriberet, ultro se Honorum Titulis abdicat*: And this of the other, *Jacobo Secundo Angliæ Regi, Quod, ipso vitæ exemplo præeunte, & impellente consiliis, Carolus Frater & Rex mortem obierit admodum piam*. I have just read them over in a Hurry; and therefore instead of pretending to give you a particular Account of them, I shall only take notice of two or three Passages in the last, which seem to be either very odd, or hard to be understood. You may consider them at your leisure, and endeavour, if you please, to unriddle the Mystery. *Regnaturus à Tergo Frater, alas Carolo addidit*. 'Tis true, the Author's Design, in the general, is to preserve the Memory of those pious and salutary Instructions by which the King pointed out the Way to Heaven to his dying Brother: But in my Opinion the Genuine Sense of the Phrase *addere alas* reaches further. *Dare alas*, or some other equivalent Expression, would be to furnish one with Carriage or the means to perform his Journey: but *addere alas* properly signifies to hasten or drive one forwards, or to make him go sooner or faster than he would have gone. Nor am I less puzzled to put a charitable Construction on the Words *Fratrem misit* that come immediately after. JAMES, says the Author, intending to notify to the † Gods his Accession to the Crown, that he might send the important Message by an Ambassador worthy of Them and Him, \* he sent his Brother. I am extremely mistaken, if *mittere* in Latin, as well as to send in English, [to send one to a Place] does not properly signify to give Order, and take care that the Person who is sent may go to the Place appointed. Nor can the Difficulty be avoided by alledging that CHARLES could not have gone to Heaven if JAMES had

† *Superis.*

\* *Fratrem  
misit.*

had not pointed out the Way. For one who puts a wandring Traveller in the Way cannot be said to send him, even tho' he should procure him the Conveniencies without which he could never arrive at that Place whither he intends to go; nor do I believe that the Word was ever used in this Sense. One might indeed say, that Pope Clement II, was sent to Paradise by his Successor Damasus, who poisoned him; or without going so far for an Example, that the King sent My Lord Russel and some others thither: for tho' such Expressions are commonly used by way of Raillery, they cannot be reckoned improper, since there was an Order that obliged them to go, and did not leave it in their Power to go or not to go.

BESIDES, I must confess I cannot comprehend how King JAMES could send King CHARLES upon an Embassy; for it is plain that there were not two Kings living at the same Time in England. *Ut Cælo dignum & dignum S E Rege Legatum eligeret. Fratrem misit.* Since the King was then only Duke of York, it must be acknowledged that he was subject to his Brother who was still alive; and consequently it did not belong to a Duke who was a Subject, to send any Ambassadors, much less to send a King, and a King that was his elder Brother and Sovereign. Such Thoughts and Expressions as these, are evidently and absolutely inconsistent with Reason and good Sense: Nor is it less absurd to say that *Charles* carried the first News to Heaven of his Brother's Accession to the Crown. For, in my Opinion, it does not become a Christian, such as we must charitably suppose our Author to be, to say that God receives the first Information of what is done upon Earth by Messengers that are sent to him by Men.

† Nuncii ex Anglia Proceres retulerint Regibus aliis Jacobum regnantem. Cælo primus omnium retulit Carolus, Nec immerito; Reges a-  
lii, legatos suscipiunt, mittuntque Principes; Legatos Reges Deum excipere decuit; Jacobum mittere,

I MIGHT

I MIGHT start another Difficulty concerning the Journey of the Royal Ambassador ; no would the Question be impertinent if I should ask our Author, How one that during his Life was either a Heretick or Dissembler, was suffered to march straight to Paradise without stopping at Purgatory by the Way. But, since this Objection may be easily solved by a Passport from his Holiness, or a Mass said on some privileged Altar, it would be needless to insist longer upon it. You will have the Goodness to pardon the Faults of these extemporary Reflections.

THERE are doubtless several Passages in the other Pieces I have sent you that cannot escape the Censure of so nice a Critick as you are: But at the same time you must own, that they have their Beauties as well as their Blemishes.

I MUST not forget to tell you, that the *English Dominicans*, and the other Friars of the same Nation, were not idle Spectators of the Publick Joy. I observed some Trophies that were erected by them, in which Heresy appears trodden under Foot by the King and the Nation: After the Work is compleated, some future Pope will doubtless cause the History of it to be painted among the Memorials I mentioned, in one of the Halls of the *Vatican*.

LETTER

## LETTER XXX.

S I R,

BETWEEN *Rome* and *Ronciglione* upon the Road of *Viterbo*, we were forthirty Miles together in a bad Country, and ill cultivated. Our *Vetturino*, who played sometimes the *Cicero*, that is to say the *Antiquary*, made us take Notice about four Miles from *Rome*, of a Tomb erected upon a Pedestal next the Road, which he told us was *Nero's* Tomb. I willingly went near it, without alighting, because Mr *Ausout*, and others had told me the same Thing at *Rome*; where I had also seen this Sort of Monument marked out in a \* Map of the *Latium*. The People of this Country, Learned and others, have a Veneration, almost equal, for Prophane Relicks and for Holy ones; and it would be very difficult for them, to be contented without both of them; so mightily are they accustomed to these Amusements, and possessed with their Prejudices. They shew, near *Baia*, an old Sepulchre, that the *Virtuosos* of that Country have thought fit to call *Agrippina's* Tomb, that miserable Woman having been † stabbed near that Place;

\* Tavola e-satta dell' ant-tico Latio, e nuova Cam-pagna di Roma, &c. Dedicata to Sigis-mondo Chigi Grand Prior of Rome, by Innoc. Mattei, at G. Jac. de Rossi, alla Pace.

† Nam, in mortem Centurioni ferrum distringenti protendens Uterum [AGRIPPINA,] VENTREM FERI, exclamavit, says *Tacitus*: *Annal.* xiv. 8. and *Dion* adds, Since it had produced *Nero*. Historians say, That a dreadful Voice like the Sound of a Trumpet issuing from *Agrippina's* Tomb affrighted *Nero*, &c. which could not hastily be denied by those who have written; and it is positively affirmed, that a like Noise had several Times frightened *Charles IX*, after the horrible Massacre that he had ordered to be committed; so that he was forced to leave the *Louvre* and lie in another Place. See chiefly what Mr *d'Aubigné*, who was present and Eye-witness of those Transactions, writes concerning this, in his *Histoire Universelle*. See also *Mexeray*.

and

† Defecit,  
extantibus  
rigentibusq;  
oculis, usque  
ad Horrorem  
formidinem-  
que visen-  
tium. Suet.  
Paragraph.

49. See also  
Tac. l. 4. &  
Dion. Cassius  
in the Life of  
Nero, c. 12.

\* *Sylva Mar-  
sa* in *Titus  
Livius*, and

*Denys Halicarn.* The *Tuscans* burnt and destroyed this Forest, because  
the Highway-Men; and the Woods being grown again, the same Care has  
been taken several Times since that Time, for the same Reason.

† Others  
name it  
*Monte Rosso*.  
\*Tis a com-  
mon Thing  
for People  
every-where,  
to corrupt the  
Pronunciation  
of Words  
they do not  
understand.

and it has been convenient likewise to the Antiquaries of this Country, to have found also a Tomb of *Nero*, Son and Murderer of *Agrippina*, about four Miles from *Rome*, according to what is related by *Dion Cassius*, † *Suetonius*, *Tacitus*, and others. Those Antiquaries have not yet thought fit to pretend to have found by Chance underground any Antique Inscription for this Tomb; but in proper Time, they will take care of it. I do not remember that I have taken Notice of any Thing else on that Tomb, but two *Pegasus* that are in *Basso-Relievo* at both Ends.

TOWARDS the \* *Bosco di Baccano*, there are some Parts of the *Via Æmylia* still remaining and well preserved. I measured them, and found them to be of equal Breadth with the other colonial Ways I have seen.

FROM *Rome* to *Baccano*, is fifteen Miles; and about several Miles farther, we came to the little Town now called *Monte-Ricci* by the Inhabitants, but named † *Monte-Rose* by the Geographers, and the Historians of that Country; who doubt not but that it is the *Rosulum* of the Itinerary of *Antoninus*. At our descending from this Hill, we passed by on our Left-hand, and pretty near, a little Lake, which *Blondus* believed to be the *Lacus Vindimonis*, mentioned by *Titus Livius*, and *Pliny* the Younger: But I am inclinable for many Reasons to believe they are mistaken. A little afterwards, we observed a little Spring, whose Water smelt very strongly of Brimstone: And at some Distance from thence, several little Lakes or Basins of ten or twelve Foot Diameter, whose Waters of the same Nature as the other, call

out now and then little Bubbings; tho' there is no Warmth in the Superficies.

THE Country is rough, uneven, and defart to *Ronciglione*, which is a larger Town than *Monte-Ricci*. We supped there with two Jesuits, who surprized us by the indecent Things that they had the Impudence to say before us, to an old Woman; for want of a young one, that waited on us.

THE Road is all Stony, and the Soil bad for some Miles after our Leaving *Ronciglione*: but it grows more agreeable when we come near the *Lake de Vicco*; a Lake very often mentioned in all the *Roman History*, by the Name of *Lacus Cyminus*.

*El Cymini cum Monte Lacum, Lucosque* † *Capenos*,  
 &c. Virg. *Æn.* vii. 697.

† Upon the  
 Top of this  
 Mountain  
 stood the City

of *Capena*, which *Virgil* mentions here. *Titus Livius* and several other Historians, mention the Inhabitants of this Place, by the Name of *Capenates*. This Mountain is also named by some *Italian Authors* *Monte de Nierbo*.

I KNOW not whether you have taken notice of what *Servius* says upon this Verse of *Virgil*, concerning the Lake we are speaking of: He relates, according to the Tradition, that the lusty *Hercules* passing thro' that Country, some *Tuscan Lords* entreated him to leave them some Monument of his Strength; and that he being desirous to satisfy them, struck his Club into the Earth, and bid them pull it out again;

\*As I passed through *Nuremberg* in the Year 1695, the Landlord of the Inn whose Sign was a Goose, shewed us a large Pewter Pot, the Brims of whose Mouth were as close, and firmly joined together, as if it had been hammered on purpose; so that one Drop of the Wine of which it was quite full,

again ; but they all together not being able to do it, he did it immediately in their presence ; and at the same Time there issued out of the Hole that was made by his Club, Abundance of Waters, which in a little Time filled the whole Valley, and formed the Lake, which, say they, is twelve or fifteen Miles in Circumference.

\* Named also by some Authors *Laicus Elbii*, upon Account of a *Tuscan* Prince of that Name ; as they also call *Viterbo*, *Vicus Elbii*.

AFTER we had coasted along this \* Lake for some Time, we ascended by a Way made very easy thro' the famous Mountain, which formerly gave the Name of *Cyminus* to the Lake, and to which Mountain the People now give the Name of *Vicco*, as well as to the Lake, upon Account of a little Place named so, that is in the Neighbourhood, the ancient *Vicus Elbii*. This Mountain has been highly celebrated, as you know, by the Historians for several Reasons. It appeared to me as agreeable as it was frightful and inaccessible formerly ; which, perhaps, might partly proceed from the Idea that *Titus Livius* had given of it, in the Picture he

full, could hardly get out. He told us, that a *Saxon* Prince, who was then a King, being at Table in the same Room where we were, was humbly desired by the said Landlord, already known to him, and seconded by some great Lords that were with him, to leave in his House, which he had many times vouchsafed to Honour with his Presence, some Mark of that Strength of his Arm, which the World talked so much of : That the Prince being graciously pleased to grant him his Request, ordered him to set this great Pot of Wine by him upon the Table ; and that as he was Eating and Discourfing of other Things with the Company, he now and then put his Hand to the Mouth of the Pot, and by degrees squeezed the Brims of it, as they are now, without any other Instrument but his Fingers. The ancient *Hercules*, according to the Fable just now mentioned, gave Water to them that wanted it ; this new *Hercules* locks up the Wine from those who drink too much of it. When I was at *Dresden*, *Venice*, and *Turin*, where this Prince was, I had certain Assurances of his prodigious Strength ; so that if this Story is not true, I know very well it is not improbable.

draws

draws of those hideous Rocks, and almost impenetrable Forest, with which it was covered in that Time. The Figure of this Mountain has certainly much changed: On the Lake Side it is planted, as if it was purposely, with fine Sycamore-Trees; On the other Side, with Chesnut-Trees, which are very useful to those that live in the Neighbourhood: And we have observed with Pleasure, on the South-side, several Flowers of the Season, that are not despised in the finest Gardens; *Hyacinths*, *Lilli-Convallies*, *Narcissus's*, and others.

FROM the Top of this Mountain, which is pretty high, we saw the Sea upon the Left-hand: And when we had a little descended upon the Right-hand, we perceived *Viterbo*, which is not far, in a Tract of Land, that appears all together from thence, as if it was plain, tho' it is rough, and generally uneven.

*VITERBO* is a City of indifferent Bigness, enclosed with a Wall, and built with Stone. Besides the Steeples of some Churches, there are eight or ten high square Towers, which make at a Distance an odd Kind of Prospect. They told us that formerly these Towers were Forts, and Retiring-places, built by the richest Inhabitants, joining their Houses, in the Time of the Civil Wars between the *Colonna's* and the *Urfini's*; but especially during the Fury of the *Guelph* and *Gibellin* Factions. Those Towers would have been of no Use, if they had had Gun-Powder; and even I wonder, that without it, they did not overturn easily enough such Sort of Building.

THEY at first conducted us to the Cathedral Church, which is an old Building repaired and augmented in the Year 1681. We had not time to stay long there; and we did not observe any Thing in it that was worth taking notice of; but

Vol. II.

Q

there

*VITERBO*,  
A Bishoprick.  
Capo del Patrimo-  
nio, *Risum teneatis*,  
del Patrimo-  
nio di *San Pietro*, who had  
neither Gold  
nor Silver:  
*Argentum &*  
*Aurum non*  
*est mihi*:  
A. iii. 6.

there are some in the Town-House that took us up till Night: To wit, the Pictures of some singular Facts that happened at *Viterbo*, and divers Inscriptions.

† *Leandro Alberti* has endeavoured to justify him, and I could wish he had succeeded in his Design; but it was impossible. *Joannes Annius*, dum gloriam quamdam aucupari conatur, cudit novum *Metasthenem*, *Berosum*, *Manethonem*, & *Philonem*; quos Commentariis auctos in publicum emisit; & pretiosis hisce veterum Auctorum Titulis, toti ferè Mundo imposuit: — *Megastheni* Historias attribuit, de quibus nunquam cogitavit.

*Calvis. Isag. Chron. c. 28.*

\* Those that own the

Forgeries of *Annius* are not all convinced, that he has invented this Inscription: But he has given us Occasion of a strong Suspicion of it.

*ANNIUS* of *Viterbo*, that memorable Monk, whom we have already mentioned, and whose † Cheats are become notorious enough, has done all he could to find an ancient Origine for his City, or rather, the City of his Birth; but if he did at first impose upon some Persons, by the false Monuments which he had engraven himself, and hidden under Ground for some Time, all those Falsties have at length been discovered. The Word *Viterbo* or *Viterbium*, not being to be met with in ancient Authors, *Annius* found himself under a Necessity to have Recourse to some other Means than those of producing what was not in Being; and his Secret was to forge some *Greek* and *Latin* Inscriptions supposed to be of the most distant Ages, in which he contrives to meet with one *Viterbium* in *Tuscany*, built by *Isis* and *Osiris*, &c. Afterwards, he bethought himself of collecting the Names of three Cities of ancient *Hetruria* intirely destroyed, which, he said, contrary to the Truth, and even, against all Probability, were contiguous to his *Hetrurian Viterbo*, designing to put upon the King *Didier* the new inclosing of these four pretended Cities with an only Wall; and to ascribe to him a solemn Edict, not to give to this Illustrious *Tetrapolis* any other than the Venerable and pretended ancient Name of *Viterbo*. Here is the \* Inscription that *Annius* produced; and which is to be seen with several others of the same Workman's, in the Town House, where I transcribed it.

\* D E S I -

\* DESIDERIUS

ULTIMUS INSUBRIUM REX,  
LONGULAM VETULONIAM,

Atque

VOLTURNAM MOENIBUS CINGIT:

Et

ETRURIÆ

PRIORE NOMINE INDUCTO,

VITERBIUM.

MULCTA CAPITIS INDICTA,

APPELLARI JUBET.

Salutis Anno DCC. LXXIII.

I THOUGHT it worth my while to transcribe the other Inscriptions which were contrived by this Monk, which are long and difficult to be read. I confess I do not apprehend how the four Cities mentioned in the *Latin* Distich that is placed in large Characters at the Top of the Stair-Case of this Town-House, can \* agree with those that are named in this Inscription ascribed to *Desiderius*: But without making any Endeavours at this Time to clear up this Difficulty, about which we ought not to be very solicitous, I will here insert the two Verses, such as they are.

\* I never met with these two Verses in any Author that has written of *Italy*. The Inscription of *Didier*

makes no mention, neither of *Fanum* nor of *Arbanum*; and it adds *VOLTURNÆ* [or *Turennæ*, *Vulturennæ*, according to *Leandro*] of which the *Latin* Distich makes no mention: So that the *FAUL* of the Distich has no plain Relation with the Inscription of *Didier*, be it true or false. This *FAUL* is to be seen upon some old Coins. All that is a true Chaos; it is the Fruit of Lies, and of the Obscurity in which generally such remote Things are dressed up.

Q 2 .

HANC,

HANC, Fanum, Arbanum, Vetulonia, Longula, *quondam*  
Oppida, dant Urbem: Prima Elementa FAUL.

\* Vetustissi-  
mus Rex E-  
truscorum.  
*And. Alciat.*

THESE four Letters *FAUL*, for *Fanum, Ar-  
banum, Vetulonia, Longula*, four Towns, say they,  
built by \* *Fanus*, or by *Osiris*, are placed in the  
four Quarters of a Sort of Scutcheon now almost  
blotted out, over the Distich; as if it were the  
Arms of *Viterbo*. Compare p. 307.



SOME *Abbot Joachim*, or some modern Sibyl,  
hath, say they, pronounced or written certain  
favourable Prognostications concerning the City  
of *Viterbo*, as if that poor City should be deli-  
vered from the Yoke of its present Master, to be  
restored into I know not what ancient Liberty  
and

and Prosperity ; which they pretend it formerly enjoyed. And these *Oracles*, as you will see presently, are expressed with an Allusion to that FAUL in the *Latin* Distick.

* Fortiter	Age,	Viterbium,	Liberaberis.	* See at the
Faliscorum	Alma	Virefcet	Libertas.	End of this
Falsus	Antistes	Vexat,	Lacerat,	Letter.
Flagris	Acerbis	Urbem	Languidam.	
Flacceffet	Autem	Vir	Lacrymabilis :	
Fiet	Abjectum	Vulgi	Ludibrium.	
Fides	Antiqua	Veniet :	Levamen	
Feret	Afflictis ;	Vires	Languentibus.	
Fulgor	Aureus	Umbras	Longiffimè	
Fugabit	Atras.	Veritatis	Lux	
Felix,	Adversarii	Vafri	Latentes	
Fraudes	Aperiet.	Vitiorum	Laquei	
Frangentur.	Adimentur	Virtutis	Larvæ.	
Felicitas	Aderit :	Ubertas	Larga	
Favebit	Agricolis.	Vinum	Lætificum	
Fædus	Amicum	Vinciet	Liberè.	
Fons	Aquæ	Vivæ	Limpidus	
Fluet	Æternùm.	Voto,	Liberales	
Florebunt	Artes.	Urbs	Locupletata	
Fauftis	Auspiciis,	Valdè	Lætabitur.	
Fertilibus	Arvis	Volabunt	Latè	
Fidelis	Amænæ	Viterbii	Laudes.	

It would be easy for me to prove by good Roman Catholick Authors, that the famous Catharine of Siena, often pronounced in her Trances, many violent Words against the Pope, and against all the Disorders of the Roman See, or the Court of Rome : But they have taken great Care not to allow to those Things a Place in that Saint's Legend ; and therefore we must not wonder, if these present Oracles concerning Viterbo, which are of the same Nature, and were

communicated to me by a Friend at *Florence*, have not been made very publick.

At the very Top of the Stair-Cafe there are some *Basso-Relievo's*; and over them the Head of *Osiris*, with a Woman's Head, that appear to be Antique, with this Inscription.

Over the Door  
of an Hall  
where they act  
Plays in the

same House, there are two little Marble Heads, in *Basso-Relievo*, looking upon each other: One of a Man, with a Sort of a Crown; the other of a Woman, with these Words under them: *Pipinus Etruscorum Larthes, ac Conjux. An. LXXII. Dynastiae. And a little higher, Quaternus populus Heruficus. In the great Hall, there are Abundance of Pictures of the Illustrious Men of that Country. Schraderus relates that he saw in that City an ancient Inscription that I could not find, and that deserves to be revived. Marcum Tullium Ciceronem, ob egregias ejus virtutes, singularefque animi dotes, per totum Orbem nostris armis virtuteque perdomitum, saluum & incolumem esse jubemus.*

It must be out of any Question, that the Name of *Viterbo* is a new Name; and it is both false and absurd to say that the three other Cities which they mention [that make, say they, with *Viterbo*, one *Tetrapolis*] were contiguous, according to the pretended Inscription of *Didier*. This Idea is altogether unwarrantable for several Reasons.

The ingenious *Lassels* is resolved to believe, that *Viterbium* is so named, quasi *vita Urbium*; an admirable Etymology. They conjecture several Things about this Word, but I look upon them all as frivolous. *Faccio degli Ubetti* tells us in his Rhymes, that this City has born the Name of *Vejuzza*; but he ought to let us know by what Writers.

Sum OSIRIS  
REX JUPITER,  
QUI  
*Univerfo Imperavi Terrarum Orbi.*  
Sum OSIRIS REX,  
QUI  
Ab ITALIS  
*In GIGANTES accersitus,*  
VENI, VIDI, VICI.

BUT

BUT this is not worth writing down. Those of *Viterbo* know very well that their Monk has cheated them; yet as they are flattered by his Forgeries, they willingly make themselves Accomplices of him, by exposing these Inscriptions without contradicting them.

THEY have also placed there a Memorial of the Donation that the famous Countess *Mathilda* made of her Estate to the Popes of *Rome*.

*Æternæ Memoræ*

INCLYTÆ MATHILDIS,

*Quæ*

*Ob præstabile Religionis Studium, ac Pietatem,*

SEDI PONTIFICIÆ

*Suum hoc Patrimonium,*

*DIVI PETRI in Tuscia dein nuncupatum,*

**Elargitur.**

*Et*

*In veterem Urbis Ejus Splendorem intuens,*

Paschalis II. Bleden Pont. Max.

*Ejus Metropolitim*

Ut ante VITERBIUM

*Constituit.*

Anno S. M. C. XIII.

As for this Donation, it is a Matter of Fact which no Body can doubt, tho' we cannot well tell the secret Reasons of that Liberality; for,

\* How many such an one as is sometimes \* obliged to give, or Monarchs have resigned their Government, under the specious Pretext of \* disdaining it, with a pretended Contempt of the Vanities of the World, when truly speaking in confesso est, *says he*, apud omnes, Instrumentum Donationis Constantinianæ, longè post Dagoberti tempora fabricatum, p. 108. The famous Dantes laughed at it a long Time ago; as also did N. Everard, Laur. Valla, Ralph. Volaterran, Andr. Alcinate, J. Aventin, F. Vasquius, Cardinal Cusa, Joseph Cantelius, in the Figmentum Donationis, &c. and Pope Pius II, himself. See Rod. Hospinianus, de Templis, Pag. 397, 401, 402, 409. Phil. de Mornay, in his Mysterie d'Iniquité. J. Daillé, Usage des Peres, Pag. 44. and against Cottibi, Part I. p. 266, Mezeray's Histoire de France. Mr le Blanc in his Treatise Des Monnoyes de France. J. B. de Rocolet tells us, that this Piece is to be found printed in the Library of the School called *Illustrious*, at Amsterdam. Bartholomew Picerne, and Aug. Steuchius have published it in Latin, as being translated from the pretended Greek Original, which is in the Vatican; and it was inserted in Gratian's Decree, Dist. 96. But it is not to be found in the ancient Decrees; as Antoninus Archbishop of Florence, has made it appear.

\* NE MI  
BISOGNA,  
NE MI BA-  
STA, saith  
*Christ. Alex.*  
When she  
must,—&c.

THEY form a pretty good Story upon this Subject, from an Answer that Jerom Donatus, a Venetian Ambassador made to Pope Alexander VI. The Holy Father asked him, by way of Raille-ry, in what Place of the Annals of Venice, their Title of Possession of the Adriatick Gulf was found?

found? If your Holiness, replied *Donatus*, will take the Trouble to look into the Contract of the Donation that was made to the Holy See, by *Constantine* the Great, you will find our Title endorsed upon it.

IN one of the Halls of this House there is a Picture that was made to preserve the Memory of an extraordinary and sad Accident. It represents innumerable Swarms of *Grashoppers*, which did horrible Mischief in this Country in the Year 1576. The Sun is darkened, and the Earth covered with thick Clouds of these Insects, which † gnaw and devour every Thing about the City. All the People are in the Fields, endeavouring by several Means to deliver themselves from that *Ægyptian* Plague. And the Cross and Banner are carried in Procession, with the Holy-Water, to conjure and curse these destroying Animals.

\* Called by the Prophets,  
The great  
Army of the  
Almighty.

I REMEMBER *Mezeray* relates an Instance of the same Kind: In the Year 873, says he, about the Month of *August*, a prodigious Number of flying Locusts made an incredible Havock in *France*. They were as big the Thumb, and their Teeth were harder than Flints. They laid waste the blooming Fields in an Instant, and devoured even the Barks of the Trees. They were driven by a strong Wind into the *Britannick* Sea, where they were drowned; but the Waves, throwing them upon the Shore in great Heaps, their Corruption raised a Plague in the neighbouring Provinces. This Story is related at length in the Life of *Charles the Bald*.

You may find an Account in *Orosius*, of an Accident of the same Nature that happened in *Afric*, in the Year of the World 3825. He adds, That this Judgment was succeeded by so terrible a Plague, that in *Numidia*, alone there

died Eight hundred thousand Men, and Thirty thousand Roman Soldiers. *Surius*, *Baronius*, and all other Writers of *Chronicles*, have related many such Events.

As we drew near to *Montefiascone*, a little Town seated on a Hill, eight Miles from *Viterbium*,  
the

the Children came out to meet us, asking whether we would see the *Est, Est, Est*: Perhaps you have already heard the Story. A certain Gentleman, or perhaps an Abbot or Bishop, as you will afterwards perceive, travelling from *Germany* to *Italy*, used to send his Servant before him, says the Tradition, to taste the Wine in all the Taverns on the Road, with Orders to write the Word *Est* over the Door where he found the best Liquor. Now, it happened that the *Muscattello* of *Montefiascone* pleased Mr Taster's Palate to such a degree, that he thought it deserved a triple *Encomium*; and therefore wrote three *Ests* over the Door. And, it seems, the Master was no less pleased with it than the Man, since he drank so much of it, that he fell sick, and dyed soon after. We went then to see his Monument in *St Flavian's Church*, about Two hundred Paces from the Town, where he is represented upon his Tombstone even with the Pavement, with a *Mitre* on his Head: and on each Side of him there are two \* *Scutcheons*, with as many *Drinking-Glasses*. At his Feet are these Words in worn and half *Gothick* Characters; *Est, Est, Est, propt. nimium Est, Jo. de Fuc. D. meus mortuus est*; that is, *Est, Est, Est, for taking too much Est, my Master † Jo. de Fuc. lost his Life*. Which Epitaph was made by his Servant.

\* Quarterly in the first —  
a Lyon, — in the second —  
two Fesses.  
The Shield is not blazoned.  
† His Name according to the Tradition,

was *John de Fucris*: This is the Name of one of the most Considerable Families in *Augsburg*. They have put this *Est, Est, Est*, upon the Sign of the Inn, to shew that the Wine is good.

I HAD formerly found this somewhere, but I could not easily believe it to be true, that they put such a ludicrous Epitaph as this is in a Church; and I do not relate this little Story to you, but only to assure you of what I have seen my self, to wit, the *Epitaph*, which I have exactly

actly described: the *Scutcheon*, and the *Mitre*, not mentioned by others.

THOSE that have applied themselves the most diligently, in finding out what the little City of *Montefiascone* was formerly [which indeed is situated on a little Mountain,] know not what to resolve on. Several believe with *Blondus* and *Volaterranus*, that it is the *Mont-Soraſte*, which we have already mentioned; and certainly Arguments not despicable may be alledged *Pro* and *Con*. As this City is undoubtedly situated in the Country of the ancient † *Falisci*, some say 'tis † Or *Phaliſci*, the *Phaliſcon* of *Strabo*, and the *Colonia Phaliſca* of *Pliny*; and others pretend that it is the *Phiscone* of *Cato*. *Schraderus* calls it *Mons Faliscorum*, and *Phalemium*, &c. But let us not engage ourſelves in vain and tireſome Inquiries. However it were, the little Mountain is very agreeable, and the Country fruitful every where in the Neighbourhood: and the Wines above all ſeemed ſo delicious to a certain Doctor whom we ſaw there, as well as to the Abbot *d'Eſt, Eſt, Eſt*, that he cannot believe that *Monte-Fiaſcone* ſignifies any Thing but *Monte de Fiaſconi*, [Flagons, or large Bottles.] *Ovid's* Wife, I remember, was of that Country, and very probably of the ſame City.

*Cum mihi pomiferis Conjux foret orta Phaliſcis,  
Mœnia contigimus Viſta, Camille, Tibi, &c.*

FOR it is probable enough, conſidering certain Circumſtances which I ſhall not take notice of here, that our *Monte Fiaſcone* [*Soraſte*, or not,] is the Place that *Titus Livius* and other Roman Hiſtorians mention, which was beſieged by *Camillus*, and betrayed by the *School-Maſter*, whom the ſame generous *Camillus* made his Scholars whip ſo ſoundly.

IN

IN our Way from *Montefiascone* to *Bolsena*, we coasted, though at some distance, the Lake that bears its Name. This Lake is almost of an Oval Figure, and, as we were informed, has about forty Miles in Compass : I could not have judged by the Sight of it, that it had been of such an Extent. There are two Islands in it called *Martana* and *Pressentina* ; to the First of which the unfortunate *Amalasuntha* Daughter of *Theodorick* King of the *Goths* was banished : She was afterwards † strangled there, by the Order of her ungrateful Cousin *Theodat*, whom she had associated with her in the Government. *Cassiodorus* makes a mighty Elogy upon this Princess. See also *Procopius's* War of the *Goths*, l. 1.

**BOLSENA.** *BOLSENA*, now but a little inconsiderable Town, the native Country of *Sejan*, one of the twelve principal Cities of *Etruria*, was formerly an Episcopal See : the Bishoprick has been translated to *Orvieto*. On a rising Ground behind it

are the Ruins of the ancient || *Volturnum*, which, as *Pliny* relates, was reduced to Ashes by Lightning. || Or *Vulsini* - *um. Volsinia*, as *Pliny* relates, was reduced to Ashes by Lightning. *Urbs Volsinien-sium. Opu-lentissimi Etruscorum Volsini rebelles, Duce Furio Gurgite, Pœnas dederunt. Luc. Florus, L. i. C. 21.*

**AQUAPEN-DENTE.** THERE cannot be a worse Country seen than all the Way between *Bolsena* and *Aquapendente*. The last-named Town, built upon the Rock, is very poor and ill peopled ; yet it has enjoyed the Title of a Bishoprick, since the Destruction of *Castro*, in 1646. I observed as I passed by, upon their Town House some Inscriptions in which this Place [\* of which ancient History mentions not a Word] is named in their Latin *Aquesium & Aquipendium*. When you are down this Hill, upon the Road to *Radico-fani*, and you turn your Face back, you discover *Aquapendente*, upon

\* Some have thought that was the *Aquila* mentioned by *Ptolemy*.

upon an eminent Rock, with a little Cascade, which perhaps has given to the Town its Name : whereas it appears as it were in a Bottom, when you come to it from *Bolsena*. The *Fayence* [*Dutch Ware*] that is made there, is not worth mentioning ; tho' it be not behind that which is made at *Faenza*, the Place which has given its Name to this Sort of Potter's-Ware.

THE utmost Limit of the Pope's Dominions on this Side is at the little Village *Centino*, at the Foot of the Hill of *Radicofani*. The Town and \* Cittadel which bear that Name, if you take \* It was first built by *Desiderius* the last King of the *Lombards*. the whole Year round, are half the Time wrapped in Clouds on the Top of that Mountain. A furious Storm forced us to lie there ; and we heard the Thunder, as it were rumbling under our Feet during the whole Night ; there are Subterraneous Caverns which cause that Sort of Echo, or great Resounding.

LEAVING *Radicofani* to proceed on our Journey towards *Siena*, we were for ten or twelve Miles between desert Mountains, from whence oftentimes flow great Torrents, but which very seldom stop Travellers ; because of these Waters being dreined in a very short Time. *Ricorso* and *Ricorso*. *La Scala* are two Inns, where we got Shelter among these Rocks.

THERE is still, three or four Miles off this bad Country between *La Scala* and *S. Quirico*, a little Town upon a Hill, where the Marquess *Cbigi* has a very fine House. But leaving *S. Quirico*, you enter into a pretty Valley well cultivated, and which you find the more agreeable, because the Country you left was very unpleasant. It is true that this Valley extends but four Miles at most ; for when you draw near the Village of *Torrinieri*, you enter into a New rugged Way : But about five Miles from thence, you arrive

*Buonconvento*. arrive at *Buonconvento*, in a better Soil. 'Tis a little walled Town, neatly built, and paved with Brick set side-ways ; which made me remember that of *Alcmaer* in *North Holland*. I must stop here a Moment, to observe that it was in that Place, the Emperor *Henry VII* finished his Days in Languishment ; after having been † poisoned the Third, sometime before with a *consecrated Host* ; as he received the pretended Eucharistick Communion, after this by an Attempt doubly Execrable. There are manner : as some bold Liars to be met with, who deny the well as *Reinier* Bishop of *Fact* ; but it would be easy to prove clearly and *Maguelone*. invincibly, that there never was any Thing more true. The Corps of this poor Prince, See the History of *Popish Treasons* ; and was carried to *Pisa* some time after, and placed with great Pomp by his own Enemies, who loved him Dead, in a Chapel of the Cathedral ; *Guillaume de Castel* in his *Memoires de l'Hist. de Languedoc*. where I expect to see his Tomb, in a few Days : I will send you some Account of it.

\* For *Jacobinum* : a Jacobin Monk, and Priest. These Verses are related by *Henry Estienne*.

*Cæsaris Henrici mortem plangamus Amici !  
Qualiter Hic Vitam finivit per \* Jacobitam.  
Per Corpus Christi Venenum traditur Isti :  
Hinc, in Laude Dei, moritur die Bartholomæi.  
Est Pisam latus, cum fletuque est tumultus,  
Anno Milleno Tricentenoque Tredeno.  
M. CCC. XIII. 24. August.*

\* We passed by *Ponte d'Arbia*, between *Buonconvento* and *Lucignano*.— By *Monterone*, and *Borghetto*, Villages situated in a good Soil. We saw the little City of *Montalcino* on the left Hand, from whence they bring *Alabaster* and *Marble*.

LEAVING *Buonconvento*, we passed a little River upon a pretty handsome Bridge of one Arch, and entered into a fruitful and smiling Plain, as are also the several little Hills that border upon and surround it.

WE arrived late at *Lucignano*, a little Place, in the Neighbourhood of which we discovered  
*Siena*,

*Siena*, about seven Miles further, with all its  
 \* Towers : So that we could not go see *Mount Olivet*, of which a Priest told us in *Latin* that it was the *Caput Olivetanæ Religionis*, with giving us a very agreeable Idea of that Place.

\* The greatest Part of them are square, built with Brick,

like those I mentioned which are at *Viterbo*, and made for the same Use. There was formerly Abundance of such Towers in the Cities of *Italy*, which were afflicted with the cruel Factions of the *Guelphs* and *Gibellins*, as I have already intimated.

As you draw near to *Siena*, about two Miles, you pass over a little Hill of Potters-Earth, and consequently barren ; but all the rest of the Way from *Buonconvento*, for eleven or twelve Miles, is fine and good. As soon as you come down the little Hill, you almost insensibly mount again to *Siena*, beholding with Pleasure the Country-Houses, and the Gardens that you leave on your Right Hand, and on the Left.

*SIENA* is an Archbishoprick, the third City in *Tuscany*, and one of the most pleasant Places in it. Its Situation being high and low, makes it somewhat incommodious ; but it enjoys good Air, and its Streets are neat, and almost all paved with Bricks laid sidewise : Besides, the Houses are handsom, and the Waters excellent. Here the *Tuscan* Language is spoken in Perfection, without the Roughness of the *Florentines* ; and Strangers oftentimes chuse to reside here, when they apply themselves to the Study of the *Italian Tongue*.

*SIENA*.  
*Sena, Colonia Senensis, & Saniensis : See the Supplement.*

THE Cathedral is of a fine *Gothick* Structure, and its Beauty is so much the more remarkable, that the Building is finished, which is scarce to be seen in great Churches. The Walls are covered over with Marble without and within ; and the Ornaments of its Architecture are not inferior to any of their Kind. The Pavement is of white and black Marble, the Pieces of which

There is only a little Place behind the Church, in the Outside, which is not finished. By one *Nichola*, born at *Pisa*.

are

are figured, and joyned together in the Quire after the Manner of inlaid or *Mosaick-work*; which Work was begun by *Dulcio* and finished by *Dominick Beccafumi*. The Part next the Quire is the best preserved; it represents *Abraham's Sacrifice*, with the Passage thro' the *Red Sea*. The arched Roof of the Church is azured, and strewed with Stars of Gold.

THERE is a Corridor that runs about the great Nave in the Inside, on which were placed the Heads of about one hundred and seventy Popes and Anti-Popes in the Year 1400. All the Authors I have yet seen, mention the Statue of Pope *Joan* as being there among those of the other Popes; and affirm unanimously, either that it is still remaining, or did really subsist heretofore. *Baronius* saith, that it was taken away, and broken to Pieces. *Launoy*, who wrote in the Year One thousand six hundred thirty four, and who is a very credible Person, assures us, that it was to be seen at that Time. *Blondel* acknowledgeth the same as to the main; neither does he deny the Story of the other Statue at *Rome*, mentioned by *Theodore de Niem*, which was erected in the Place where Pope *Joan* was delivered of her Bastard, and afterwards thrown into the *Tiber* by *Sixtus V's* Order; but he forgets to tell us what became of the First. Father *Mabillon*, who is the latest of these Authors, not only confesses that there was such a Statue, or rather a Head; but informs us, that the Name of the Popes was exprest, *adpositum Statuæ nomen fuit Jobannes VIII, fœmina de Anglia*: and he adds a notable Circumstance, that under the Pontificate of *Clement VIII*, it was disfigured and transformed into a Pope *Zachary*, whose Name was written at the Side of it.

HAVING

HAVING attentively considered all \* those Heads of Popes, which by the abovementioned Authors are improperly called Statues, I found that it is impossible at present to make a positive Judgment concerning that of Pope *Joan*: For at the late Repairing of the Church, either thro' Ignorance or Design, many of these Figures were misplaced. *Launoy* saw the *Female Pontiff* be-  
twixt *Leo IV*, and *Benedict III*, which was her proper Place: But † at present *Leo IV*, is be-  
tween *Nicholas I*, and *Gregory IV*, and *Benedict III*, is between *Sergius II*, and *Adrian II*. Be-  
sides, I cannot forbear suspecting that the Figure of the Popes was rather distinguished by the Place where she was ranked, and by her Name under-  
written, as Father *Mabillon* says, than by the Air, or Physiognomy of a Woman; since among all these Heads of Popes there are but || three that have Beards; and that among the rest who are represented without that Mark of Virility, there are ten or twelve Faces that seem to be extremely young. Neither can I comprehend how Pope *Joan* could be transformed into *Zachary*; for there never was but one Pope *Zachary*, whom I found here, tho' ∴ out of his Place; and who, according to all Appearances, was made at the same Time with the rest. And therefore I should rather chuse to believe what *Baronius* positively says, that the Popes was taken away.

\* These Heads are of Terra-cotta.  
† They may alter and change all that when they please.  
The Name of each Pope is written under the Head that represents him; but in some Places the Writing is defaced. I know not whether they took Care to represent her with a particular Distress.  
|| *Anacletus I*, and *Sixtus I*, with *St Peter*.  
∴ Whereas he should succeed *Gregory III*, and be followed by *Stephen II*; they have ranked him after *Stephen III*, and before *Gregory III*.

✠ SINCE what Father *Mabillon* has said about that in his *Iter Italicum*, Father *Montfaucon* who, [to observe it by the By] does not contradict the History of the Popes, confirms the Fact of the Statue in his \* *Diarium*: He saith, after *Mabil-* \* Pag. 348.  
*lon*, that the Name of *JOAN* was changed into that of *ZACHARY*, by the Grand Duke of *Tuscany's*  
Vol. II. R

† Only in that French Edition of our Letters; which is the Third: This Writer's Itch of contradicting, with an honest commentus est, is so much the more manifest because the fourth Edition of the said Letters, in which that Mistake has been corrected, was published a great While ago, before the *Diarium* was printed.

cany's Order, at the Sollicitation of Pope Clement VIII. This Change was made, *adds he*, the ninth of *August* 1600. Nomen *JOHANNÆ* in *ZACHARIAM* commutatum est: non quidem *Zachariam* Prophetam, ut quidam Nuperus commentus est, sed illius Nominis summum Pontificem. This last critical Remark of Father *Montfaucon*, Non quidem, &c. has not been thought reasonable by any Body, but on the contrary very unseemly, or something worse. For it is plain enough, that the *Quidam Nuperus* whom he criticizes without any Reason, has sufficiently explained himself in the same Letter, where he speaks still of Pope *Zachary*, and not of the Prophet of that Name. Besides, it is too absurd to place the Prophet *Zachary* among the Popes, not to see that the Place where the Word Prophet † has been put for that of Pope, shews only the Heedlessness of the Printer. Notice must be taken also, that what hath been said of Pope *Zachary* by the *Nuperus*, being a Citation out of *Mabillon's* Book, the Word Prophet cannot have been put for that of Pope, but by a manifest Mistake, not deserving such a Reflection as is that of *Sieur Montfaucon*.

*Aeneas Sylvius.*

FROM the Church we entered, without ascending, into the Place where the Library was formerly kept, to see those fine Pictures which represent the whole Story of Pope \* *Pius* the Second. They were designed by *Raphael* after his first Way of Drawing, that is to say, of the worst; but the Painting was performed by *Pietro Perugin* his Master, with *Bernardin* and *Pinturicchio*: 'Tis the Work of a careful and exact Pencil, tho' much inferiour to what *Raphael* has done since

since that Time. † The Pope's Soul flying up † *Peter Damian* says, under the Figure of a *Bird of Paradise*, and the honest *Hermit* gazing on it, is a much esteemed Piece \*.

That Souls fly every Sunday out of the Lake of Purgatory,

in the Shape of Birds, to take the fresh Air. \* I have since passed through *Siena*, but did not find this Picture there. Travellers who, having this Book with them, shall not find several Things that are mentioned in it, will consider that Time makes certain Changes that are inevitable; and that some Persons have also made some Alterations on purpose to contradict this Relation, or else to make it appear false upon certain Subjects which concern the Religion, or rather the Superstitions of the Country. Underneath the Picture I mentioned, were written the following Lines: Pius cum Anconitanam Expeditionem in Turcas acceleraret, ex febre interiiit; cujus Animam Eremita Camaldulensis in Cælum efferri vidit: Corpus verò, Patrum decreto, in Urbem reportatum est. See *Bellarmin* de Scriptoris Ecclesiasticis, Pag. 282. of the Octavo Edition.

IF you are a Stranger to the History of *St Katharine* of *Siena*, of whom I have already mentioned something, and who was canonized by *Pius II*, you must learn the *Etymology* of her Name, which, according to the *Legend*, is derived from *Katba*; that is, say they, *All*; and from *Ruin*, which signifies a *falling down*; because *all* the Devil's Edifice fell down in her: So that *St Katharine* was formed by a Corruption of the Word from *St Katbaruine*. I hope this will please you who are a Lover of *Etymologies*.

You must know, in the second Place, that this Saint, whilst she lived at her House in *Siena*, was frequently visited by Christ, in *propria persona*; who after he had for some Years entertained a Holy and intimate Correspondence with her, at last married her according to the usual Form of Matrimony; and would have his Wedding solemnized with a great Deal of Ceremony. He made a Present to his Bride of a Gold Ring set with a Diamond between four Pearls. He invited his Mother to the Feast, with *St Peter*, *St John*, and

St *Dominick*, and ordered King *David* to entertain them with some Tunes on his Harp. I read this Story at *Rome* in a Description of the Church of St *Katharine* in *Strada Giulia*, and I have seen the Picture of it in several Places. At *Siena* they shewed me the Saint's Chamber, and the very Window through which Christ was wont to enter, when he designed to visit her *incognito*.

\* Ann. 1367.  
A great Part  
of the Tower  
of this Church  
was beaten  
down by  
Lightning.

A PAINTER coming by Chance into St *Dominick's* Church, where she lay entranced, \* drew her Picture without her perceiving it. They shewed me this Image, and assured me that it wrought Abundance of Miracles, and that it has a singular Virtue to drive away Devils, when it is presented to such as are possessed with them.

You know, without Doubt, that this Saint gave a fatal Blow to the *Scotists*, in their Controversy against the *Thomists*, concerning the immaculate Conception of the *Virgin*. For, besides several Arguments which they alledged to confirm their Opinion, they produced a † Revelation of St *Bridget's*, which had almost put their Adversaries to Silence ; but as ill Luck would have it,

St *Katha-*

† Some of these Doctors pretend the Revelation of St *Bridget* well explained, is also against the immaculate Conception.

N. B. Left the Friars who have been so angry with me, because I have not always spoken very seriously of all their Miracles, no more than of their Relicks, I will here give them a Mark of my Disinterestedness, upon the Occasion of S. *Katharine* of *Siena*, and of S. *Bridget* too ; in making those observe, who have not taken Notice of it, that several of the most celebrated Protestant Divines, have not doubted but that diverse Persons of the outward Body of the *Romish* Church have had immediate Communication with celestial Spirits sent from God to make them understand several Sorts of Things ; and among the rest, the Women named St *Hildegard*, S. *Bridget*, S. *Katharine* of *Siena*, and S. *Theresa* : Which is what I will here neither deny nor admit of. All Christian Antiquity, for the fifth or sixth first Ages, has taken it for granted with little or no Exception, that the Pa-

gan

St *Katharine* received a contrary Revelation, declaring positively, That the *Virgin* was conceived in Sin as well as other Women; and therefore she has been ever since as much slighted by the *Scotists* as she is honoured by the *Thomists*.

THERE is a pretty good Citadel at *Siēna*, and fifteen or twenty square Towers, like those at *Viterbo*. The Tower called *Mangiana* is particularly taken notice of by some, for its extraordinary Height; but they are only such who never saw any other that make this Observation.

THE City of *Siena* bears, || as a particular Memorial, the famous *She-Wolf* giving Suck to the Royal Twins; and the same Animal is represented in several Places on a Column, which proceeds from the fabulous Relations of some Authors, who pretend that *Siena* was built by the Children of fabulous *Remus*.

|| It appears from several Medals that such She-Wolves were often set up in the Towns that were made Roman Colonies.

TOWARDS the Year 1210, the Republick of *Siena* bore Gules, a Lion Argent: The Emperor *Otho* crowned their Lion, and gave him also

gan Women [or Maids] called Sibyls, were really possessed with spiritual and angelick Powers; which made them sometimes speak involuntarily divine Oracles, after the Manner of the ancient *Nebim* in the *Old Testament*, and of those that are mentioned in the 2d Chapter of *Acts*, and elsewhere in the *New Testament*. Our learned *Daille* does not doubt of it by any Means; and it is at this Day the Opinion of Abundance of Men of the greatest Merit and Capacity. Now if God has been pleased to visit the Heathens, the *Abrahams*, the *Jobs*, the *Balaams*, and the [\*] *Cornelius's*, &c. Why should the Protestants imagine that it would imply a Contradiction to believe [or not to deny without any Examination] that some Members of the Body called the *Romish Church* should also receive the like Visits; since by their own Consent, all the Essentials of Christianity are in that Church whose Baptism is good? 'Tis a false Notion, or Supposition of People, who have not studied this Matter, to imagine that *Cornelius* was, or ought to be a Profelyte: *Profelyte of the Port*, say they falsely, and in vain. See upon this Matter the Monuments of the Church, &c. by the Bishop *Richard Mountague*.

Claws Or, in Acknowledgment of the good Offices they had done him: One very ungrateful to give such Rewards; and the other very simple to receive, and be contented with them.

*O Prince d' étrange nature,  
Je ne sai quel Démon te fait  
Ne récompenser qu'en Peinture,  
Ceux qui te servent en effet.*

Said *Theod. Agrippa D' Aubigné* of Henry IV, his Master.

See the Palace of the Seignory, and that of the *Picolomini*, formerly *Æneas Sylvius's*.

THE great Place is hollow like a Boat or Scallop-shell; and may upon Occasion be filled with Water when any happens in the City: There are various Opinions upon that.

*SCHRADERUS* relates in his *Monumenta* the Epitaphs of two young Gentlemen of the German Country, the first of which is, or was, saith he, in the Church of St *Dominick*; and the Second at St *Augustine's*; but I found neither of them. Memorials expressed in these Terms could not be put with Decency in Sacred Places, no more than the *Est, Est, Est*, abovementioned.

## I.

\* Those of the German Nation have several notable Privileges in the University of *Siena*, and also in the City.

There is among the rest, a Place appointed for their Burials, in the Church of St *Dominick*. I took notice there of the Epitaphs of *Wolfgangus Georgius Chevenbulla* ab *Aichelberg*, Baron de *Landscron*, & de *Werenberg*, &c. that died at *Siena* in 1611. *Adamus Udalricus Bodoncsky*, in 1617. *Melchior Gail*, of *Cologne*; in 1626. *Joannes Wolfgangus à Sbonberg* in *Pulsnitz*, *Eques Lusatus*; in 1636. *Adolf Wolf* dictus *Meternich de Languenaw & Gracht*; in 1641. *Jo. Wolfgangus à Wolffthal*; in 1661.

In *Academia Aurelianensi* sola *Natio Germanica* jus habet eligendi non tantum *Procuratorem*, *Quæstorem*, *Assessorem*, *Consiliarium*, sed etiam *Bibliothecarios*, coram *Rectore* sistendos, & confirmandos ab illo. *Job. Lomeierus* de *Bibliothecis*.

*VINA dedere Neci \* Germanum : Vina Sepulcro  
Funde : Sitim nondum finiit Atra Dies.*

2. *VINA*

2.

*VINA dabant Vitam; Mortem mihi Vina dedere:  
Sobrius Auroram cernere non potui.  
Ossa Merum sitiunt, Vino consperge Sepulcrum;  
Et, Calice epotâ, chare Viator, abi.*

FATHER Labbe has related a ludicrous and pretended Antique Epitaph of such a Drinker; which I will take the Opportunity to place here, to keep Company with the others:

### *Vivuli Potatoris*

#### Epitaphium.

*Doctibibus jacet hîc, is qui dum Vita manebat  
Non meruit dici Vivulus, at Bibulus.  
Namque videns tumidos per tot Vineta racemos,  
Omnia, potipotens, Vina vetusta bibit.  
Grandine plus solito grandi, Vindemia, siccis  
Exhaustisque cadis, tota & ubique cadit.  
Vivulus exclamans, misero spes ergo bibendi  
Omnis adempta mihi! sit mea vita mori.  
Et verè moriens, hæc verba novissima dixit,  
Malo mori nunc quàm Vivere non Bibere.*

THE said Schraderus has also published amongst his Monuments of Siena, this Sepulchral Inscription for a \* Dog.

*Dum Domini jussu volui percurrere Sylvas,  
Ut sequer timidas cursibus ipse Feras:  
Fortia, me miserum! lethali pectora Saxo  
Rustica percussit impia, sæva manus.  
Me, precor, ut parvo referas, Franciscæ, Sepulcro,  
Ne mea sint rabidis viscera præda Lupis.*

R 4

UPON

\* You may see the Meditations of Camerarius.

Tom. 2. And Rep. des Lett. by Mr Bayle, Tom. 6. p.

1019. With the Otia Theologica Gul. Saldeni, ubi, De Canum Sepulcris.

Between *Siena* and *Pisa*,  
are *Castiglioncello*; *Staggia*; *Poggio Imperiale*;  
*Poggibonzi*; *Certaldo*;  
*Castelfiorentino*; *Camiano*;  
*Granaio-la*; *Ponte d'Enza*; *Ponte d'Era*.  
*Le' Fornacette*; *Salita di S. Romano*.  
The River *Arno*.

UPON our leaving *Siena*, we left on the right Hand the Road to *Florence*, and took that to *Leghorn*, or *Pisa*; and the farther we proceeded, the Country grew still more level and fruitful. Between *Poggibonzi* and the River *Arno* especially, there is a second *Campagna Felice*, with Abundance of all Sorts of Fruits and Wines, and the Ways are extremely pleasant. As we drew near *Poggibonzi*, we passed on the Left-hand the little Fort called *Poggio Imperiale*, of which *Paolo Tronci* an apostolick Protonotary speaks after this Manner, in his Historical Memoirs of *Pisa*, Pag. 290. *L'Imperatore Arrigo [Henri VII.] il di 6. Gennaro si partì di S. Casciano, e prese Barberino, S. Donato in Poggio, ed altri Luoghi. Se n'andò à Poggibonzi; & rammentatoli da quegli Habitatori la loro antica devozione, e servitù verso l'Imperio; S. M. per segno di gratitudine volse che il Castello loro, che anticamente era sopra il Colle, e poi tirato al piano, si riponesse sopra il Poggio, & nominollo Poggio Imperiale: qual nome ritiene anco à giorni d'oggi.*

\* 1713.

EIGHTEEN or twenty Years \* ago, the *Galassi* made Snuff admirably well at *Pongibbon*, and gave it a very sweet Perfume; but now they can't make it so good, as they told us themselves.

THEY treated us, among other Things, at *Pongibbon [Poggibonzi]* with a Dish of entire Frogs, only Heads excepted. They are mightily used to this Mefls at *Venice*; I have observed there was Abundance of them in their Fish-Markets; and I have seen that nasty Reptile eaten elsewhere: but there they present only the Rump and the Thighs. I could naturally have obeyed, in the Days of *Moses*, the Law, which forbids to eat these sorry Creatures.

N. B.

N. B. To diversify a little the Subject of these Letters, I will here tell you, that being at *Pongibon*, some Years after the first Edition of them; towards the End of *May* 1694, there fell such a Prodigious Rain from Four in the Morning till Eight, that our Guide did not think fit to set out till Noon, that we might let the Waters of a Torrent we were to pass about a Mile from thence be abated; and indeed upon our Arrival, we found still about three foot Water; and we should not have entered it yet, had not Charity obliged us to do it, to succour in case of Extremity, two poor Capuchins, who without any great Necessity, as we could perceive, had undertaken to pass this Land-Flood, which was large and rapid. The youngest Fryar carried the old one upon his Shoulders. As soon as we perceived, as we thought, the pious *Aeneas* to reel a little under the Weight of his good *Father Anchises*, we advanced near them, that, our Calashes breaking the Force of the Current above them, they might march abreast with us, with a little more Ease. The little Old Man had the Water come up to his Knees, though he was pretty high mounted upon his Companion's Back, and we judged by his Countenance, that he would not have been sorry to have changed his riding Beast for a Place in our Calash; but the Thing was not feasible, because we had no Room for him. As soon as we had passed, and they had shook and dried themselves a little, they returned us Thanks for our good Inclinations towards them, and told us that indeed they had found the Water a little higher than they thought it was, but that they had several Times passed this Torrent, and knew the Depth of it; that they looked upon this Passage, considering the Season, as a Bath to refresh them; and that, besides, they were in great Haste. 'Twas the Old Man that  
talked

talked at this Rate, which obliged us to tell him, that since he had so great an Occasion of Refreshing himself, he ought to have crossed the Water as his Companion did, instead of making a Mule of him : But he answered smilingly, that they did not tell Passengers the Reasons for every Thing they did ; and gave us to understand that the *Frater-Mule* had carried him thus, through a pure Act of Obedience. Seeing them then so little encumbered with their soaked Frocks, and so ready to laugh, making a Jest of *Hungary-Water* that we offered them ; the Compassion we had entertained for them ceased entirely to disturb us, and we left them.

THE present Season of the Year inspires all the World with Joy and good Humour ; and this Month is every where particularly remarkable for Sports and Festivals ; but I never saw a more diverting Object than Troops of young Girls, who regaled us with Dances and Songs on all this Road : tho' perhaps the Rarity of the Sex might in some Measure contribute to heighten the Pleasure we took in seeing these merry Creatures. Five or six of the prettiest and best attired Girls of the Village meet together, and go from House to House singing, and wishing every where a *Merry May*. All their Songs consist of a great Number of *Wishes*, which are commonly very pleasant ; for they wish you may at once enjoy all the Pleasures of Youth, and of the blooming Season : That you may be still possessed with an equal Love, Morning and Evening : That you may live an hundred and two Years : That every Thing you eat may be turned to Sugar and Oyl : That your Clothes and Lace may never wear old, according to the \* settled Notion that the Vulgar have of the Clothes of the *Israelites* in the Wilderness.

\* The Clothes of the *Israelites* did not wear out, because they had enough to change when they pleased : They were not obliged to wear them till they were entirely worn out. This is the Sense of that Passage, as I could prove it with full Evidence.

That Nature may smile Eternally, and that the Goodness of its Fruits may surpass the Beauty of its Flowers, &c. And then come their Spiritual Wishes : That the *Lady of Loretto* may pour down her Favours upon you : That the Soul of St *Anthony of Padua* may be your Guardian Angel : That St *Katharine of Siena* may intercede for you. And for the Burthen of the Song, after every Stanza, *Allegro Magio, Allegro Magio ; A merry May, A merry May.*

I OBSERVED near *Certaldo*, according to the Advertisement you gave me, several Hills of Sand stuffed with divers Sorts of *Shells*. *Monte-Mario*, a Mile from *Rome*, is also full of such Things ; besides, I have found some of them on the *Alps* ; in *France* at \* *LISY*, and elsewhere. *Olearius*, \* *Lisy sur Steno, Camden, Speed*, and many other Authors, both ancient and modern, have taken notice of this *Phænomenon* ; and I read with Pleasure the Dissertation you sent me on this Subject : yet, since you desire me to deal plainly with you, I must tell you, that I am not of your Opinion as to the main.

\* *Lisy sur Ourque* : A pretty Town, in a most pleasant and fruitful Country, about twenty Miles from *Paris*, in the *Ile de France*.

*Sentio quâ, NATALE SOLUM! dulcedine mentem  
Ducis ; Me immemorem nec finis esse tui !*

M. M. Nunc propter Fidem Exul.

IF these Shells were the Product and Remainers of the Deluge, I would willingly be informed why it did not rather leave them in deep Bottoms and Valleys, than throw up whole Mountains of them ; and also, why they are so rarely found ; for it seems more agreeable to Reason, that they should have been scattered more universally upon the Face of the Earth, and not gathered into Heaps, as the few that are left are always found. 'Tis not impossible that these

these Shells might be preserved ever since the Deluge, and therefore I will not insist on that Difficulty; but give me Leave to tell you, that you seem to have a false Notion of the Waters of the Deluge: for, to give a Reason why those Shells, which you imagine to be *Sea-shells*, are found in the Middle of the Land, you suppose that the Deluge was a Sea. But as for me, I conceive that the Water of that Inundation which fell from Heaven, and was consequently sweeter and lighter than Salt-Water, was not so thoroughly mixed and confounded with the Waters of the Sea, but that the one still preserved its Freshness, and the other its Saltness or Bitterness, and each of them their particular Qualities: Which being granted, this Consideration alone will furnish us with Inferences, which I shall leave you to deduce; which are sufficient to destroy all your Conjectures.

\* I call the *New Vesuvius* the little Mountain that had been cast up from the Bowels of the old Mount, as that may be observed in the Figure, above, in the first Volume.

NOR is it less in vain to have recourse to Winds, Storms, and Inundations for a Solution of this Mystery. The Way of Eruption, by which the \* new *Vesuvius* and the *Monte-Nuovo* were formed, is not, I confess, to be altogether rejected, as being in itself improbable; for, such Hills that should be composed of Mud, or Slime, and of sandy Earth mixed with Shells, and of other marine Bodies, especially in Countries subject to Earthquakes, could well enough admit of such an Explication. But after all, I see no Reason that should oblige us to take so wide a Compass for a satisfactory Solution of this *Phænomenon*; for, to give you my Thoughts of it in few Words, I think it may be easily comprehended, that the same Virtue and Properties by which Shells are generated in the Sea, may also form them in the Land; provided there is a Parity of Substance, and it be equally fit for the

the Production of both, and all the Circumstances and Means requir'd for their Formation may be found in one as well as in the other. I will not enter into a nice enquiry, whether they are form'd by *Vegetation*, or by *Intus-susception*, as Plants grow and are nourished; or by *Juxta-position* and *Incrustation*, as *Bezoar* [whether *Fossile* or otherwise generated] is produced, or Stones grow in the Kidneys. But chuse which Hypothesis you will, and after you have diligently examin'd the Formation of Shells in those Places which you call their natural Beds, it will appear, that the same Account may be given of the Shells on the Hills of *Certaldo*, as of those that are found on the Shore at *Leghorn*, excepting only those that are said to be generated with the Animals by the Seed in the Eggs: *Semence Ovaire*.

I FORESEE one Objection which you will infallibly urge against me, if you be not prevented by a timely Answer. You will tell me that Shells are inseparable from Fishes, Snails, or other such like Animals; for whose Use alone Nature produces them, according to the common Axiom, That *Nature does nothing in Vain*.

To dispatch this pretended Difficulty without wandering from the Subject of our present Controversy, I shall only put you in Mind of those Shells that are sometimes found in the Kidneys, Imposthumes, and Stomach, of which we have such \*exact and late Accounts, that the Matter of Fact is undoubtedly certain: For if I should ask you for what Creatures these Shells are generated, you must be forced to have recourse to a Distinction of your Aphorism, which may be easily accommodated to my *Hypothesis*.

\*See the *Nouvelles de la Republique des Lettres* for December 1686. See also Ambrose Pareus, and other Anatomical Writers.

IF you think to elude the Force of these Instances, by saying, That a Shell in an Imposthume is a Sort

a Sort of Monster, from which we must not draw a general Conclusion; I answer, That I will neither dispute about Words, nor make too general Conclusions. If Shells in the Kidneys, or in Imposthumes, be called *Monsters* in your Dictionary, you may, if you please, bestow the same Title on those of *Certaldo*. Neither must you start new Difficulties, by comparing the Multitude of these with the small Number of the others; for if the Kidney were as big as a Mountain, and contained as great a Quantity of Matter fit for the Formation of Shells, as the Hill of *Certaldo*, we should doubtless find ten thousand Shells instead of one in that Part of the Body; and ten thousand Monsters of the same Nature, form'd at the same Time, in the same Place, and by the same Accident, ought not to be reckoned more than one.

I COULD easily answer to all your Objections; but, for a further Illustration of my *Hypothesis*, I shall consider more particularly the Word in *vain*. *Nature does nothing in vain*, 'tis true; but that Shells without Fishes, are useless Productions of Nature, I deny. The Variety of the Works of God in all his Creatures is universally acknowledged, and the Reason of it is plain. Thus those *Fossil* Shells that are found in the Heart of Stones and Marble, were not made in *vain*, tho' they never enclosed a Fish, nor any other living Creature. The Stones call'd *Ammon's Horns*, were not formed in *vain*, tho' they never graced the Forehead of a Ram. The *Tongue-like Stones*, or \* *Glossopetra's* of *Malta*, were not produced in *vain*, tho' they never wagged in the Mouth of any Animal. The same may be also said of the Stones call'd *Astroides*, *Belemnites*, *Dactyli Judei*, and an infinite Number of other variously shap'd *Fossils* resembling Plants, Fruits, Flowers, Animals,

\* Or *Calchatria*.

The German Journal for the Year 1661 makes mention of a Turnip that exactly resembled an Hand; and a Mushroom from which six half-body'd Human Figures issu'd out.

Animals, and Human Faces. And why then should Nature be confined from sporting herself in the Production of Shells, and at the same Time suffered to act on all other Occasions with an uncontrouled Liberty, or, to speak more properly, with a perpetual and admirable Variety.

PISA, the second City of *Tuscany*, [the Seat of an Archbishoprick, an \* University, and was formerly a Republick, that deserved in some manner the Title of *Potent*;] is situated on the River *Arno*, in an even and exactly level Plain, extremely fertile. It is a great City, and has been in the Time of its Prosperity a very lovely Place. The Streets are large, straight, paved with great Stones; and, generally speaking, the Houses are well built. The *Arno* is navigable,

PISA.  
*Alphæa*, built say they, by the Greeks, &c. *Pisæ*, *Πίσσα & Πίσσα Κωλονία*, apud *Ptol.* and *Colonia Julia Pisana*.

near twice as broad as the *Tiber* at *Rome*, and \* Some say divides the City into two almost equal Parts; that their which are joined together again in some manner, by three Bridges, one of which is of Marble. The Canal of the River, is lined with a sloping Wall every where within the City on both Sides; which forms very agreeable Keys. 'Tis pity that so fine a Place should be so poor and ill inhabited; for the Grass is pretty high in several Parts of it. This desolate Condition of *Pisa* is doubtless an Effect in great Part, and in the last place, of the Miseries it suffered during its last War with the *Florentines*; for it was pillaged, and almost wholly ruined by those merciless Conquerors. The City of *Leghorn*, lately built in the Neighbourhood of *Pisa*, has robbed it again of a great Number of its Inhabitants, as well as several Fires, and many contagious Distempers.

\* Some say that their School was erected into an University by the Emperor *Henry VII.* who died near *Pisa*, as it has been observed, in 1313. Others say, that this Change did not happen till 1338, or 1339, there being perhaps no Mistake but in the Date. And others add, that Pope

*Clement* declared it in 1343. *Studium Generale in Sacra pagina; Jure Canonico, & Civili; & in Medicina, & in qualibet alia Licita Facultate; cum Privilegiis, Libertatibus, Immunitatibus, &c.* This University, which was said to decay during the Wars, was in some measure re-established by *Laurence de Medicis*.

THE Structure of the *Cathedral* dedicated to *Sancta Maria*, is not much unlike to that of the Church of *Siena*; but that of *Pisa* is greater than the other, and much more advantageously situated in the Middle of a large and fine *Piazza*. Some Writers of Chronicles have said, that the Emperor *Nero* being come to *Pisa*, had there built a Magnificent Temple to *Diana*. They even make an ample Description of this pretended Temple, adding, that *Nero's* Design was to torment the Christians who would refuse to adore his Goddess: But all that appears to me fabulous. However these same Authors affirm also, that several of the Columns, which are in this Church, and support the Body of it, served

\* I have reckoned near Eighty of these Columns, which are almost all of them Marble, and of different Work. *Tronci* says that they were brought from *Egypt*, *Jerusalem*, *Sardinia* and several other Countries.

† In the Place where the Baths of *Adrian* and the

Church called *Santa Reparata*, had been. The Antique Vessel of white Marble, that they have placed upon a Column near the Cathedral Church, is much about the same Form of that at *Gaietta*, which I have mentioned; and the Antiquaries of *Pisa* have put the following Inscription round it. *Questo è il Talento che à lui che à Cesare Imperadore era dato diede à Pisa col quale si misurava lo censo.*

formerly for this \* Temple, which I am speaking of. What is certain, is, that several of these Columns, with a great Part of other rich Materials with which this Church is built, are so many Trophies of the Victory that the *Pisans* won of the *Saracens* in *Sicily* in the Year 1063, when they took *Palermo*. *Thomas Fazello*, in the second Decade of the seventh Book, has written, That the *Pisans* returned from thence with Five great Vessels laden with several Spoils of the Enemy; and that these very Spoils occasioned them to think of Building the Church, whose Foundation they † laid in the same Year; as it can be proved by the Verses that were fixed upon the Front of it: I add them here upon Account of the historical Particularities contained in them.

ANNO

*ANNO quo Christus de Virgine natus, ab illo  
Transierant \* Mille, & decies sex, tresque subinde,\* 1063:*

*Pisani Cives celebri Virtute potentes :*

*Ipsius Ecclesiæ primordia dantur in ipso*

*Anno, quo Siculas est † Stulus factus ad Oras ;*

*Quo simul armati multâ cum Classe profecti,*

*Omnes Majores, Medii, pariterque Minores,*

*Intendêre Viam primûm sub Sorte Panormam ;*

*Intrantes ruptâ Portum pugnando catenâ.*

*Sex capiunt magnas Naves, Opibusque repletas :*

*Unam vendentes, reliquas priûs igne cremantes ;*

*Quo pretio muros constat hos esse levatos.*

*Post, hinc digressi parûm, terrâque potiti,*

*Qua fluvii cursum Mare sentit Solis ad Ortum.*

*Mox Equitum Turbâ, Peditum comitante catervâ,*

*Armis accingunt sese, Classemque relinquunt,*

*Invadunt Hostes, contra sine more furentes.*

*Sed prior incurfus mutans discrimina casûs,*

*Istos Victores, Illos dedit esse fugaces ;*

*Quos Cives isti ferientes Vulnere tristi,*

*Plurima præ Portis straverunt millia Mortis ;*

*Conversique citò tentoria Littore figunt :*

*Ignibus & Ferro vastantes omnia circum*

*Victores: Victis, sic factâ cæde, relictis ;*

*Incolumes multo Pisas rediere Triumpho.*

† See at the  
End of this  
Vol. the  
ninth Note  
upon the  
Pope's first  
Letter, con-  
cerning the  
Female War-  
riors of Genoa.  
p. 374, 605,  
622.

FRANCIS Venturi, Bishop of S. Severus, made  
some Time after this, another Inscription, which  
I have taken from the Annals of Paul Tronci.

TEMPLUM hoc, ut auctæ potentiæ ac Religio-  
nis insigne Monumentum extaret, à Pisanis ex Sara-  
cenorum Spoliis, captâ Panormo, Ædificatum; ac  
Sanctorum Reliquiis à Palæstinâ usque adductis auc-  
tum; Gelasius Secundus Pontifex Max. Solenni  
Pompâ consecravit.

\* *Orestes*, trucidatâ Matre *Clytæmnestrâ*, parentale Convivium velut in honorem Illius exhibuit. Et *Antigonus* Rex, postquam *Semelem* è medio sustulisset, offensa tamen illius summo cum honore curavit ad Matrem deportari. *Vind. C. Barl.*

THE Emperor Henry VII, who died by Poison, as I have had Occasion to remark, at *Buon-convento* the twenty fourth of *August*, which is the Feast of St *Bartholomew*, was carried to *Pisa* about two Years afterwards, as is to be seen by the Epitaph, and placed in the Tomb of Brafs mightily adorned with *Basso-Relievo's* very \* magnificent, in the Chapel dedicated to the same Apostle *Bartholomew*. But during the last Wars with the *Florentines*, this brazen Tomb was destroyed, and turned into Money; and I do not know that there is any particular Description of it remaining, or whether we can now be informed of the Epitaph that was engraven on it. The Tomb that I have seen, and which they have placed in the Room of the former, is on Marble near the Church-Door, which is on the Side of the Leaning Tower, and has the following Inscription.

*HOC in Sarcophago, non quidem spernendo, Henrici olim Lucemburgensis Comititis, & posthac, Septimi hujus Nominis Romanorum Imperatoris Ossa continentur: quæ, secundo post ejus FATUM Anno, 1315, XXV Sextilis, Pisas translata, summo cum Honore & Favore, hoc in Fano, ad hunc usque Diem collocata permansere.*

THEY took Care not to explain the *FATUM* here expressed; and two of their Reasons, among the Rest were; First, because few People are so wicked as to boast of their Crimes, as our *Charles IX*, did in full Parliament, of having ordered that famous and horrible Massacre; [also perpetrated the Day of St *Bartholomew*, 1572:] And as several other Murderers of Princes have shamelessly done. But in the second Place, because it is a Thing altogether absurd to pretend to have fixed Poison upon Accidents without any Substance;

Substance ; which contributes towards making the pretended *Transubstantiation*, not only false but absurd. To comfort this poor Prince, they sing every Year a Mass, by way of an extraordinary Ceremony, on St *Bartholomew's* Day.

THE *Baptistery*, and the famous *Leaning Tower*, are two other considerable Buildings, upon the same Ground where the Church is, about thirty or forty Paces on each Side of it, and in the same Line, in a vast open Place. Those three noble Edifices, as well as the *Campo Santo*, which is very near, are built, [at least the Out-side of them] with white Marble ; and of a fine Architecture, according to that Time ; which answers very well to one another, tho' by different Architects. And, indeed, they make altogether such a Show, that I must reckon it among the most pleasant I have seen in all these Countries.

THE said *Baptistery*, which they call *S. Giovanni del Battesimo*, is round arched, ending in a *Cupola* ; like St *Peter's* Dome, or the Domes you have seen at *Paris* ; at the *Sorbons*, *Val de Grace*, the College of the four Nations, &c. There is an *Echo* here that magnifies a Noise extreamly ; and the Sound of a Blow or Cry lasts as long in it as the Tingling of a great Bell. They say, that one single Instrument of Musick will make such *Echoes*, that one would believe there were five or six together.

By an Inscription engraved on a Pillar in the *Baptistery*, it appears that the Church was finished Anno 1153. Others say, 1174. The *Baptistery* is an hundred and ten common Paces round. There was formerly

a Pillar in the *Baptistery*, in which all the private Machinations against the State were discovered ; as in a Mirror, says the Duke of *Roban* in his Relation ; but that curious Piece has been transported to *Florence*.

As for the *Tower*, some Authors are of Opinion, That it was the Architect's Fancy to build it thus\* *Bonannus* leaning. Others say, That it does not really lean ; was the chief Architect. but that the Eye is cheated by a secret and artificial

*Contrivance of the Architect*: And there are some blind enough to imagine and say, *That it seems to lean to all Sides, according to the Position of the Spectator.* But they are all equally mistaken, and in vain strive to find out a Mystery where there is none; for any reasonable and attentive Considerer will be easily convinced without further Proof, that the Tower does really lean, and that its Inclination was accidentally occasioned by the sinking of Part of its Foundation. This appears plain enough by the Platform, on the Top of the Tower, which is not level. And it is the same in all the Parts of this Building, which instead of being in an horizontal Situation, are leaning. But besides, the famous *George Vasari*, who was skilled in Architecture as well as in Painting, has declared positively about that Matter: *Paul Tronci* quotes him in the following Words in his *Annali Pisani*, p. 137. *Giorgio Vasari*, saith he, *nelle Vite dei Scultori, e Pittori, dice che fù defetto dell' Architetto, che non palefcò la platea come doveva; di dove successe quella pendenza: mà che per essere l' Edifizio tondo, e di pietre ben collegate, si sostenga pendente senza pericolo.* *Israel Sylvester* says the very same Thing in his *Book of Perspective*. We could add, That the Design of making this Tower leaning, would have been ridiculous and even imprudent for several Reasons, as every one may judge. The Height of this Tower, all of Marble, amounts to One hundred eighty and eight Feet, and its Figure is cylindrical. The Platform on the Top is surrounded with Rails, from whence having let fall a Plummert on the Side that inclines most, after several Trials to the right and left Hand, I found that my Lead touched the Ground exactly at the Distance of fifteen Feet from the Foundation.

The Stairs that lead to the Top of the Tower consist of one hundred ninety five Steps.

THE

THE Burying-place called *Campo Santo*, because of the Earth, which the *Pisans* brought from the Holy-Land in the Year \* 1192, is a Kind of Cloyster, about † an hundred and ninety Paces long, and sixty six broad; comprehending the Breadth of the Portico's. The Writers of that Country mightily || extoll with a great Deal of Reason this magnificent and rare Edifice, *Tutto fabricato di Marmi candidissimi, in questo genere così singulare che non a simile in tutta Europa.* That I may still make use of their own Expressions, I will add, That *nel Pavimento vi sono Sepolture numero seicento trenta di marmi bianchi; ed accanto alla faccia del Campo, vi sono circa sessanta Cassoni pure di Marmi historiali; parte di quali sono stati ivi trasportati da diverse parti del Mondo. Vi sono altri Sepolcri di famosi Dottori. Sonovi circa sessanta finestre pure di Marmi, con le colonnelle simili con loro architravi intagliati. I Tetti sono coperti di Piombo; e le facciate de' muri di dentro [under the Portico's] dipinte da squisitissimi Pittori.* Here would be the Place for me to speak ‡ of the several Paintings, very curious upon several Accounts, that are under these Portico's; but that would now take up too great a Length: I shall be able to entertain you with them another Time. *F. Mabilion*, who is better skilled in any Thing else, has said upon some slight Information, That on one Side are the Lives of those Men called vulgarly *Fathers*, and on the other Side, the History of the *Old Testament*.

na unquam tentavit Magnificentia ac Pietas, pro ea Ætate pulcherrimum. *Val. Chimentellius J. C.—de Honore Subsellii, &c. Cap. 7.* I have no Reason to believe that there is so fine a Burying-place in *Europe*. A certain Person has written that this Building has the Dimensions of *Noah's Ark*; but who can give us those Dimensions?

† See the Supplement, where you will find several other curious Things concerning the City of *Pisa*, which could not be inserted in these Lectures.

I COULD also have some Observations to make about the two ancient Inscriptions that are fixed against the Wall under one of the Portico's, which are Decrees of the City of *Pisa*, occasioned by the Death of *L. Cæsar*; ordaining the People to wear Mourning a whole Year; and in the mean Time, to abstain from all publick Di-

\* *A. Borghini* Dissertations. *A. Ug-*  
bellius, de  
Urbe *Pisana*.  
*Curtius Piche-*  
nus in L. 1.

versions: But there are so \* many learned Men that have exercised their Criticisms upon these two Monuments of Antiquity, that I do not here design either to exceed them, or repeat what they have written.

*C. Taciti. Reinesius* in Epist. 65. *C. A. Rupertus* ad *Reinesium*. *Od. Bol-*  
*donius, Antistes Reatinus* in Epigraphis. *F. Maria; J. Pagnius; Val. Chi-*  
*mentellius*, Profeff. in variis Dissertationibus. Those Tables written by the  
*Pisani*, says *F. Norris*, in the Book he has published also, after so many  
others upon that Subject, are Augustæ ævi excellentiâ, Latini sermonis  
candore, & funebrium Officiorum Ritu præstantes.—De Parentali Lege  
quotannis servanda ad augendos honores *Caii & Lucii*, quos immatura  
mors, & acerbum Romano Imperio Fatum abstulerat.—Quæ de *Lucio*  
agit, eam scædi vulneris hiatu invidiosa Vetustas, barbarorumve temporum  
incuria violavit, irreparabili damno.—Altera, magis rimosa quàm im-  
minuta est.

I WILL not trouble you either with a Descrip-  
tion of the Garden of *Simples*, or of the Collection  
of natural Curiosities in the School of Physick;  
having not observed any Rarities in those Places  
which we had not already seen in others.

\* They wear  
a red Cross on  
a black Cloak;  
and a flame-  
coloured Rib-  
bon upon their  
Shoulders.  
† On the sixth  
of August, af-  
ter he had  
gained the Battle of *Marciauo*. The Knights must be of noble Blood, and  
born in lawful Wedlock. They vow Conjugal Chastity. Their Cross is  
much like to that of *Malta*. Every one of them is obliged to say an hundred  
Pater Nosters, and as many Ave Maria's daily, and on certain Occasions  
they double the Dose. *Davity.*

THE \* Knights of one new St *Stephen*, Pope  
and Martyr, as they call him, have their Resi-  
dence at *Pisa*. You are not ignorant that this is  
the Great Duke's Order, and that it was instituted  
by *Cosmo I.* in the Year † 1561. The Church  
of the Order is very full of Standards, Ship-Lan-  
thorns, and other Spoils taken from the *Turks*.  
The Knights must be of noble Blood, and  
born in lawful Wedlock. They vow Conjugal Chastity. Their Cross is  
much like to that of *Malta*. Every one of them is obliged to say an hundred  
Pater Nosters, and as many Ave Maria's daily, and on certain Occasions  
they double the Dose. *Davity.*

THE

THE Frontispiece is of white Marble: They have placed upon it a Golden Figure of God the Father, having a triple Crown, like to that of his pretended Lieutenant the Pope of *Rome*; and performing the Action of Blessing those that enter into this Church. Over against it, in the Place, is the Statue of the Founder.

LEGHORN is fourteen Miles distant from *Pi*. LEGHORN. *sa*: The interjacent Country is flat, and the *Liburnus, Livurnus, Portus Liburnus, & Ligurnus.* \* Way lies for the most Part through Woods of *ever-green Oaks, Cork-Tree, and Wild Myrtles.* Labro. Her-

cules Labronis. This City had a long Time been under the Dominion of the *Pisans*, and has followed their last Destiny.

\* One may go thither by Water in a Canal.

ABOUT three or four Miles from *Pisa*, we stayed to see the famous Church called *S. Pietro in Grado*, at present at the Entrance of the Wood of *Leghorn*; but formerly upon the Sea-side, as you will see by and by. The ancient Chronicle of *Pisa*, and consequently the modern Authors of that Country all relate the following Fable, under the Title of a true History. They say, that in the Year XLIV, *St Peter* embarked on the Coasts of the Holy Land, in order to come to *Rome* to be made, or to make himself Pope; that he came on Shoar at *Naples, or Pozzuolo*, whether by Design, or otherwise; and that having embarked again there, some Days afterwards, to sail directly for *Rome*, his *Felucca* was driven by contrary Winds, which would not permit him to enter the *Tiber*, and which drove the Ship a great Way out to Sea, where after having been † tossed by the Waves, he was thrown up on the Coast of *Pisa*; in the very Place where the Church dedicated to himself is now standing. The Story adds, that seeing himself so near the great and famous City of *Pisa*, he took the Opportunity

If the Thing is not true, it is not improbable: We have a thousand Examples of like Alterations.

† The Common People say that he was following his first Calling of a Fisherman: that appearing to them natural.

portunity of going thither to preach the Gospel; which he did with great Success. And that afterwards he was pleased to build an Altar, with his own Hands, in the Place of his Landing, or of his Shipwreck, in order to sing Mass there before he left that Country. He erected then an Altar *al Grado del Mare*, said *Paolo Tronci*; and afterwards the Church which is now named *S. Pietro in Grado*, was built round the Altar.

WE did not perceive any Dwelling-Houses in the Neighbourhood of this Church; so that it was impossible for us to have it opened. I observed upon the Portal a Picture, in which there is *St Peter* leaning upon his Altar; a Representation of *God the Father*, *absit Blasphemia*, presents him the Keys; an Angel brings him the triple Papal Crown; another Angel offers Incense to him; and another bears a Torch. Over all this are written the two following *Latin Verses*.

As if every Body did not know that this Mitre, Triple-crowned, or covered with three Crowns, is an Invention of a new Date.

*Ocyus Arva tene Pisarum, in Littore Ponti,  
Clemens, & quam erexi Aram sacram effice*

\*\* XPO for

\*\* X P O.

XPO. We shall have an Opportunity of saying something about that in another Place.

† Why then is this Church dedicated to *St Peter*, and not to *JESUS CHRIST*?

|| A tempi

nostri si vede il detto sangue fresco; è consumata la Pietra per il frequente baciare de' Fidei, e non dimeno le gocce del sangue restano Salde, e pur ogn' anno gran quantità di Migliara di personelo bacciano e ribacciano. Cosa di miracolo grande! *Annals*, p. 3. which are in my Hands.

from

from *Clement's* Nose upon one of the Stones that compose the Altar, and that the Stone imbibed it so thoroughly, that tho' so many Millions of Persons have kiss'd it over and over so many Times, and with so much Zeal that it is almost worn out with it, yet the red Stains are still remaining. The Altar is in the Church, but the sacred Stone is kept choicely at *Pisa*, *Nella Chiesa Primaziale*, from whence they bring it to \**S. Pietro in Grado*, in great Procession and Ceremony on *Ascension-Eve*, and some other Days of the Year. That brings in some Grift to the Mill of the Friars, called *Fathers Minors of the Order of S. Francis*; who are in a Manner, Possessors of this Temple, or of its Casual Revenues,

\* *S. Pietro in Grado*, cioè, al Grado del Mare — appresso al Mare di Pisa, Sopra il Lido. The same Annals.

N. B. A few Days before I set my self to revise this Letter for a new Edition, I was inform'd, that a certain † Priest of the *Romish Sect*, who lives, say they, in *Holland*, has printed I know not what Book, in which he excepts against several Things I have written in these Letters; and amongst the Rest, against what I have said of the Church called *S. Pietro in Grado*; as if there never had been any such Church, or any such Thing.

† The honest Priests of that Sect have been well pleas'd with me, for the Care I have sometimes taken to make

People take Notice of the Foppery of certain superstitious Practices, &c. *Ridiculum acri*, says *Horace*, *fortius & melius magnas quandoque secat res*: But the other Priests are very Angry with me.

THIS Writer is altogether unknown to me; and were it only for my own particular Interest, I would not give my Self the Trouble of justifying my Self against such an Accusation as this is. But on one Hand, the Respect which is due to the Publick, indispensably obliges those who have related Matters of Fact, to support and maintain the Truth of them, when it happens that these

Facts

Facts are publickly contradicted. And on the other Hand it is proper to discover the Character of those that contradict such Things, especially when their Boldness goes so far as to deny no less imprudently than rashly, Truths that are palpable and notorious ; that every one may judge of them by these Samples, and esteem them as they deserve. As these Sorts of Writers are so imprudent, and so dishonest together, as to deny without any Fear or any Modesty, the most notorious Matters of Fact, it is more than probable that they do not take less Liberty in cheating their Readers after another Manner, in imposing on them by forged Tales. We shall then take Care to inform our selves of the Things that this Man has contradicted, and without enquiring after either his Name, or any other Thing ; our only Care shall be to inform the Reader of the exact Truth. And, in the mean Time, I will here add some Proofs of the Matter of Fact which is now disputed by that bold Gain-sayer ; besides the Things positive enough, which I have just now mention'd. I could, without doubt, find Abundance of Authors, if I would search after them that would be as so many Witnesses for me : but I shall content my self with only quoting two Persons of Merit, who being both of *Pisa*, and living there with Honour and Reputation, ought to be hearkened to the more. The first is *Paolo Tronei*, *Nobile Pisano*, *Protonot. Apostolico*, *Canonico della Primaziale*, &c. in his *Memorie Istoriche della Citta di Pisa* ; Printed at *Leghorne*, by *John Vincent Bonfigli* in the Year 1682. The whole Substance

\* Herefers also to the *Annals of Baronius*, Tom. I. An. 44. and to *Augustin Man- ni*, in his *Histoire Selette*, cap. 518.

of what I have just now said will be found in the third and fourth Pages of that Book. He speaks of the same Church in several other Places : P. 6, An. 44. and to 279, &c. He gives the History of *Clement* sent by *Peter*, and of the Drops of Blood that were shed, as it has been said ; upon which he \* cites *F. Bar-*

*F. Bartolomeo Pisano, del Sacr. Palazzo, nella sua Questione delle Streghe, Cap. 11. Viviani, in his Treaty de Juspat. L. 3. C. 2. N. 100. And he adds, that in a very antient Book, intituled, Il Pantheon, it is positively said, That Il primo Altare dedicato à S. Pietro Apostolo, doppo il suo \* Arrivo in Italia, fu Appresso al Mare di Pisa, \* Rallegrinfi Sopra il Lido, dove hora e la Chiesa di San Pietro i Pisani, che in Grado, &c. se per Fondatore hebbero*

l'antico, ed inclito Rè Pelopè; per Maestro, ed Istruttore nella Fede di Christo, gli toccò in sorte d'haver il Principe degl' Apostoli Pietro, &c.

My second Author whom I can shew as well as the other to those that desire to see it, is *Valer. Cbimentellius, J. C. in Pisano, Eloquentiæ, and Politick Professor, in his Marmor Pisanum, de Honore Bisellii, &c. Printed at Bologna in 1666, for the Heir of Victor Benatio, Cap. 42. Pag. 229. This Author mentions also a Particularity not out of the Subject, of which I shall observe something here since I have an Opportunity to do it; and so much the more because that it may give some Satisfaction to Travellers. He says that there is a Milliarium, or Columna Milliaria in one of the Portico's of the Church called S. Pietro in Grado, on the Side of Pisa, which Column's Inscription was even in his Time so worn out that he had much ado to read it. And he relates after what Manner this Stone has been used, and how the Inscription was almost worn away; by certain superstitious Rubbings of bigotted + Wo- + Many Men men--, who have made I know not what Sort of yield to no Idol to themselves of this Roman Pillar: Here Women in such Practi- are the Words of M. Chimentel. ces.*

— Extat hæc Columna humi depacta in Porticu D. Petri in Gradu, quâ Pisas respicit. Puto autem, fuisse illic destitutam in aditu Porticûs pro offendiculo, aut repagulo, nè jumenta progredierentur,

grederentur. Cæterùm, deinceps in usum Religionis verterunt Mulieres Cultui addictæ, quæ per Dies solennium Expiationum, illud Templum antiquissimâ vetustate prorsus celebre invisentes, manum inserunt Columnæ, quæ superius hiat in morem sulci : nescio quâ persuasione Divinæ pacis, si eo manuum embolismo defungantur. Ac fortè dum illic certatim circumvolvuntur, frictione assiduâ paulatim literas deterferunt, quæ, repetito multiores oculorum circumjectu, à me tandem expressa sic habent.

*Imp. Cæs. D. NRO [Fl. Valenti]*

*Pio. Felici. Semp. Aug.*

*Imp. Cæs. D. N. Fl. Gratiano*

*Pio Fel. Semp. Aug.*

*Divi Valentiniani Aug. Filio*

*Imp. Cæs. Fl. Valentiniano,*

*Pio. Fel. Semper Aug.*

*Divi Valentiniani Aug. Filio*

*Civit. Pisana*

*M. P. I III.*

Now, how far one may rely upon our *Sacrificulus* his Denyings or Affirmations, I leave it to the Reader to judge of it.

I HAVE already told you, that *Leghorn* is a modern City : It is situated on a flat Ground, and surrounded with handsome Fortifications lined with Brick : The Streets are large, straight, and parallel : The Houses are generally of equal Height, and almost all painted on the Out-side. The Harbour is not so well flored with Ships as several others ; but the Trade of the Bank is very considerable. This is the only good Sea-Port in the Dukedom of *Tuscany* in *Terra Firma* ; and the Station of the great Duke's Gallies. There

is

Most of the  
Painting was  
done by *Aug.  
Tasso*, a Na-  
tive of *Bolog-  
na*.

is an House built in a Town, or a Kind of Hospital, on purpose for the Slaves, in which they lye: contrary to the Custom of all other Places upon the *Mediterranean-Sea*, where the Slaves lye in the Gallies. The grand Duke is remarkably a pious and a very gracious Prince; and this is one of the Effects of his Charity. He suffers also the *Turkish* Galley-Slaves to serve God after their own Mode in the three little \* Mosques, \* See the Supplement. which he suffered them to make in this Hospital. Those who suffer the *Jews*, declared Blasphemers of the Name of  $\text{IHS}$ , ought much more to tolerate the *Turks*, who reverence him as a great Prophet.

In our Journey from *Leghorn* to *Lucca* we were forced to pass a second Time thro' *Pisa*, three Miles on this Side of which we † ascended the rugged Mountain of *St Julian*; which divides † In going a little about, one may leave the Mountain *Tuscany* from the Seigniori of *Lucca*.

on the Right-hand. I also went that Road, which is the easiest.

*LUCCA* is situated in the Midst of a fertile *L U C C A*. Plain, which extends fifteen or twenty Miles, according to its various Dimensions, and is surrounded A Bishoprick. *Luccomodia*. *Lucca*. Col. *Rom*. with very rich and well-inhabited Hillocks. The Fortifications of the City are pretty regular, and well lined; but the Ditch extremely neglected, is almost filled up, and level with the *Glacis*, or rather with the Fields that are round about it. We walked round the Ramparts in one Hour, which is an Argument of the Smallness of the Town; but to make amends, it contains many great Houses, and, if I am well informed, exceeds *Pisa* in the Number of its Inhabitants.

THEY carried us to see the Palace of the Republick, where the \* *Gonfalonnier* lodges, with \* *Vexillifer*, his nine Counsellors called *Anziani*. We were or Standard-bearer, informed,

informed, that these Magistrates do also usually eat together in this Palace, while their Wives and Families in the mean time live at Home. The State of *Lucca* is a Fief of the *Empire*; and under its Protection: The Government is purely *Aristocratical*, for the Sovereignty is lodged in the Council of Two hundred and forty Nobles; who are divided into two Bodies, which succeed one another every six Months, with the *Gonfalonnier* at their Head. The Office of this Chief Magistrate of the Republick is not unlike to that of the *Doges* of *Venice* and *Genoa*, save only in this respect, that he continues but two Months in the Possession of the Supreme Dignity; by which he receives no other Advantage, or little more than the maintaining of his Table at the Publick Charge, during that Time. He wears a *Baretta* and Stole, with a Robe of Crimson Velvet, and has the Title of a *Prince*, tho' he is only styled *His Excellency*. He may be chosen again to the same Dignity, after an Interval of six Years; and his ordinary Guard consists of threescore *Switzers*.

FROM the Palace we entered into the *Arsenal*, where there is a considerable Quantity of Arms for so small a State; and besides, they are kept in good Order.

FROM thence we went to the *Cathedral*, to see the Chapel of the *Volto Santo*. They say, That *Nicodemus* having often attempted in vain to paint a *Crucifix*; the Angels that beheld his fruitless Labours, took his Pencil from him, and finished this Piece. They cannot give a positive Account how that Picture was first brought to the Church of *St Fredian*; but they assured us, that it removed from thence to the Cathedral, and remained in the Air in the same Place where we saw it, till they had Built an Altar under it, on which

which it rested, and about which they afterwards built a very fine Chapel. This Image does not work so many Miracles as several others; but every Thing that it does, is wonderful in the highest Degree. 'Tis the principal Object of the Devotion of these People, and they stamp it on their Coin with the Arms of the Republick.

MR CHASTELAIN says in his *Vocabulary Agiologick*, that they have made a particular Saint of these Sorts of \* dressed-up Crucifixes: such as \* *Cornelius* those as are to be seen at *S. Stephens of Sens*; at *Curtius*, a the *St Sepulcher at Paris*, and at *S. Dennis*: they Monk of some call them, says he, *Monsieur S. Voult*, [*Sanctus Learning, has Vultus; Volto Santo*:] and most commonly, *Mon-* published a *Treatise, De sieur S. Godelu*. The Notions of the Vulgar are *Clavis Do-* generally strange Notions, especially in Matters *minicis*; in that concern Religion; and unhappily, almost e- which he does very Body is a Member of that same Vulgar; not question the pretended *Teachers*, and *Leaders* themselves. at all that this Crucifix was We call those *People* Vulgar, that receive any first painted. Doctrine whatsoever for true, in submitting their by *Nicodemus*, Belief to the Opinions of others; without having and finished of themselves a distinct and certain Knowledge by a Divine Hand: from which Suppo- sition he infers

plain Consequences in favour of his Opinion, for the controverted Matter in his Book.—*Hoc signum, says he, nobis è Cedro effigiavit Nicodemus, quem quis audeat tantæ impudentiæ, libertatisque Statuariæ infimulare, ut non veram Christi Crucifixionem, quam ipse præsens Vidit, repræsentaverit? Ille qui Christum refixit, qui clavos suâ manu extudit, exceperit; & ficut piè sentire debemus, osculo sincero non semel amplexatus est, &c.—Mira miranda nimis per hanc Statuam Deus operatur apud Lucenses.—Non tota tamen opus Nicodemi: Nam Vultum Divinâ manu effigiatum Volunt. Vid. Jacob. Bosium, in Cruce Triumphanti. See more in the Supplement: and the Curious Reason of the right Foot of this Image being supported by a Chalice, &c.*

You may easily imagine that this Crucifix met The Cathedral is dedicated to St Martin. with a very kind Reception at the Cathedral; yet it is hard to divine the Reason why it preferred

The River is  
at present two  
or three Miles  
distant from  
*Lucca*.

ferred *St Martin* to *St Fredian*, since it is certain that this City was much more obliged to the latter than to the former. The Number of the Favours and good Offices it received from him, is almost infinite ; but his saving it from the Inundation of the *Serchio*, deserves to be particularly remembered. One day, when *St Fredian* was at *Lucca*, the River began to swell prodigiously, and threatened the City with a dreadful Inundation ; but the holy Man commanded it immediately to change its Course, and to follow him without murmuring, whithersoever he should conduct it ; and his Orders were instantly obeyed, to the great Joy and Astonishment of all the People.

It is however true, to speak ingenuously, that a great Number of the Inhabitants have lamented the Loss of their River ; they would have been very well contented that *S. Fredian* had been pleased to have hindered the Disorders sometimes occasioned by the Overflowing of this River, without turning it another Way : or that he had brought it again, and commanded it for the Future to be less furious: For indeed this River was very useful to them ; and the Brook which remains is not sufficient for their different Manufactures. But to speak now seriously, and to say Things as they truly are, we have quite another Account, without any Miracle, of the diverting of the Course of this Water. *Nic. Machiavel* tells us plainly in his *Florentine History*, that the Republick of *Florence* being in War with that of *Lucca*, *Phil. Brunelleschi*, a Man of great Skill in all Mechanicks, proposed to his Patriots, [*Florentines*] a Project to subdue those of *Lucca*, by Drowning them under the Waters of their *Serchio* : and that they having been informed at *Lucca*, that that Design was in a short Time to be

be put in Execution to their great and general Damage, they concluded the best Way to avoid it, was by turning, tho' in great Haste, the Course of their River, &c. If some of those Gentlemen say that they were miraculously assisted by St *Fridianus*, and desire to be believed, they must give certain Proofs of that Matter of Fact.

IN the same Saint's Church there is a Marble Table seventeen Foot long, about six and an half broad, and fourteen Inches thick ; the Story of which is contained in the following Inscription. *O quisquis legis, lapis es, ni lapis hic te moveat in admirationem & cultum D. Frediani ; qui Templo huic construendo, molem hanc in montibus ad quartum lapidem nactus, viribus impar, sed spiritu fervens, mirâ facilitate, manibus, humerisque suis & Canonico- rum, in plaustrum binis indomitis vacculis trahendum impositum, sexto Salutis Sæculo, hæc in Æde statuit sacrum Monumentum.*

IN the same Church we took Notice of a Tomb-stone with these Words inscribed upon it, *Hic jacet corpus Sancti Riccardi Regis Angliæ : Here lies the Body of St Richard King of England.* But I cannot imagine who this *Royal Saint* should be. \* *Richard I*, if my Memory does not deceive me, died in *France* [of a Wound,] after his Return from his Voyage beyond Sea ; and was interred in the Abbey of *Fontevrault*, not far from *Saumur*. *Richard II*, was dethroned by the Parliament, and the Duke of *Lancaster*, and afterwards stabbed at *Pomfret* ; from whence his Body was carried first to St *Paul's*, then to *Langley*, and at last to *Westminster* ; where his † Tomb still remains. And † In the Epitaph he is said to have been, *Richard III*, who was no more a Saint than his two Predecessors of the same Name ; but rather *Prudens ut* a very wicked Man, was slain at *Bosworth* in *Leicestershire*, and buried in the City of *Leicester*. Besides, I do not remember that ever there was a

\* Surnamed  
*Cœur de Lion.*

† In the Epitaph he is said to have been,  
*Prudens ut*  
*Homerus.*

King *Richard* in *England* before the Reduction of the *Heptarchy*. So that this Epitaph puzzled us all. However, I will not \* at present entertain you with our Conjectures concerning it; but you will do us a singular Pleasure by communicating yours to us. Q. If a Nephew of *Ric. I.*

\* Passing thro' *Lucca*, since that Time, I observed there other Particularities concerning that pretended *Richard*, fabulous King of *England*; and I have discoursed with several Virtuoso's of that Country, upon that Subject. But this is not the Place here to enlarge any more upon it. See the Supplement.

I CANNOT forbear relating to you the Story of our *Lady* of *St Austin's*; for perhaps you never heard of a more dexterous Image. A certain Soldier having lost considerably at Dice, fell into a Rage, and at last laid the Blame of his ill Fortune upon our *Lady*, who was then placed against the Wall of the *Corps de Guard*; and after he had called her a thousand hard Names, to crown his Insolency, he threw a Stone at her, which was levelled directly against the Head of the *Bambino*. But our *Lady* perceiving the Danger, prevented the Blow, by tossing her Child so nimbly from her Right Arm to her Left, that he received no Hurt.

To preserve the Memory of this Event, the little *Child* stuck so close to his Mother's left Arm, that she could not with all her Strength bring him to his former Place; so that she was even forced to let him have his Humour: And his remaining upon her left Arm to this very Day, is looked upon as an undeniable Argument of the Truth of the Story, by the devout Pilgrims who come to visit this Image. The Earth opened on a sudden, and swallowed up the impious Soldier: The Hole is still there, and these charitable *Devotees* are very careful to admonish inquisitive Strangers not to come near it; because it is the very Mouth of Hell:

Hell: Such a dangerous Place ought to be railed in. \* *Calendrini,*

You are not ignorant that several of the most notable \* Families of *Lucca* retired to *Geneva* about the Time of the Reformation. *Burlamachi, Turretini, Micheli, and some others.*

THE Country between *Lucca* and *Florence* is fertile and well cultivated. *Pistoya* is in the Middle, twenty Miles distant from each of them. This is a very poor and desolate City, especially since it lost its Liberty; for tho' it can make a Shift to live on the Fat of the Land, it can never grow rich without Trade, of which it is wholly destitute. It is bigger than *Lucca*; its Streets are large and straight, and the Remainders of its ancient Beauty are sufficient to convince us, that it was formerly a pretty fine City. *PISTOYA. A Bishoprick. Pistorium, Pistorium, Pistoria. We passed by San-Vido. Picciorata. Lunata. Borgo Nuovo. Fratina. Ponte Squarcia. Bocconi. The*

River *Pescia*. We left the Town of *Pescia* on the Left-Hand. *Borgo-Bugaiano. Serravalle. The River Ombione. Catilina in Agro Pistoriensi ab Antonio peremptus est. Cassiod.*

THE Inhabitants of *Pistoya* have a particular Veneration for St *James*, because they were formerly assisted by him, and have still a very great Number of his Relicks. He has a † Chapel in † The Altar the Cathedral, where I observed a Prayer directed to him, in which he is called the *First* or *Chief of the Apostles*: *Tu qui primatum tenes inter Apostolos; immò, qui eorum primus, &c.* of that Chapel is covered with Plates of Silver, and surrounded with Lamps

of great Value. A pretty large and fine Edifice curiously paved. The ancient Baptistry which is lined with Marble, is very near it; and its Outside is but little inferior to those we have seen at *John de Lateran's*, at *Pisa*, and elsewhere. The Dome or the Cupola of the Church called *La Madona dell' Humilità*, is a good Piece of Architecture. They have a Proverb, *Città Pistoyese, chiare case, oscure Chiese.*

SOME think the Factions of the *Guelphs* and *Gibelines* were so called from *Gulf* and *Gibel*, two Brothers, and Gentlemen of *Pistoya*; of whom

\* About the  
Confines of *I-*  
*taly* and *Ger-*  
*many*.

the elder espoused the Quarrel of Pope *Gregory* the Ninth, while the second asserted the Interest of the Emperor *Barbarossa*. But I should rather embrace the Opinion of those who derive the Names of those Factions from the illustrious and potent \* Families of the *Guelphs* and *Gibelines*, who were at Enmity with one another, long before their Jealousies and Animosity were raised to the utmost Height, by their declaring, one for the *Emperor*, and the other for the *Pope*. There are several other Opinions. They have also many Etymologies of the Word *Pistoya*, and *Pistorium*; but all that has nothing that is true, or ingenuously invented. That of *Catbarine* whom I mentioned to you just now, is a great deal more curious. I took some Pleasure this Morning, in reading again those admirable Thoughts, in M. *Magliabechi*'s Chamber, where I met with one of the oldest *French Golden-Legends*, printed at *Roman*. I could not forbear setting down in my Pocket-Book out of that famous Legend, some other Etymologies of the Names of Saints of both Sexes: These Imaginations having appeared to me not only pleasant, but in a Manner useful; because of the Contempt they necessarily create in our Minds for the Collectors of such Fables, and contrivers of them together; and being willing to fill up my Letter, the Fancy takes me to communicate some of them to you.

† Anointed  
with Cream.

To begin with *St Christina*, my Author tells you, That her Name signifies † *Ointe de Craime*; because she had the Balm of sweet Odour, and the Oil of Devotion. Would you not have discovered this rare Etymology at the first Glance?

‖ The Hand  
of God.

\* Blessed and  
sad.

*DAMIAN*, he proceeds, had his Name from ‖ *Main de Dieu*, because he wrought divinely. *Beatrix* is an Abridgment of \* *Benoiste* and *Triste*. *Martin* was so called, because he kept the Field  
of

of Battle against Vices; or, as one should say, one of the Martyrs, *Ung des Martyrs, des Martyrs ung, d' Martyrs in, Martyrin, Martin*. And † See *Menage* is not this as plain as the Derivation of † *Equus & Bouhours*. from *Alfana*, or *Lackey* from *Verna*? *George* comes from *Ge*, that is, Earth, and from *Orge*, which \* A Cultivator of Barley. signifies Barley, that is, \* *Cultivateur d' Orge*. *Symphorian* is derived from *Symphony*, for he chanted the sweet Tunes of Virtue. *Maurice* comes in a straight Line from *Amen* and *Cis*, that is, *Vomiting Hard*, and *Us*, which signifies *Councillor*, or *Hasty*. *Vomiting*, by Reason of his throwing off Superfluities; *Hard*, because he endured Torments; *Counsellor*, because he admonished the Knights his Companions; and *Hasty*, from the Ardour of his Zeal. This is as clear as a Sunbeam. *S. Gorgonian* is originally derived from *Gorgos*, which signifies *Subject*; or from *Gonos*, that is, an *Angel*, and *Denan*, which is interpreted *Fruit*; for he was *Subject* to God without *Angel*; and was afterwards made new *Fruit* by Martyrdom. *Alexis* is as one should say, *issant de Loy*, issuing out of the Law; for he issued from the Law of Marriage to preserve his Virginity. *Jerome* comes from *Norma*, a Rule. *Cecilia*, from *Lis du Ciel*, the Lily of Heaven. *Cyprian* from *Cypris*. *Saturnian* from *Saturare nuce*, because the Pagans and Heathens glutted themselves with his Torments, as the Crow gluts her self with devouring Nuts. When you have a Mind to a second Service, this venerable Legend will furnish you with a plentiful one; but I believe you have enough at present.

THE unhappy Factions of the *Bianchi* and the *Neri*, that have been the Occasion of so many Disorders at *Florence*, *Pisa*, *Lucca*, and several other Cities, had their Beginnings at *Pistoia*.

\* See the *Florentine History*, by *Nic. Machiavel*.

The \* *Bianchi* joyned with the *Gibelines*, and after having shed a great deal of Blood together, they lost Abundance of their own.

I am,

*Florence, May 17.*  
1688.

S I R,

Your, &c.

## LETTER XXXI.

S I R,

I WOULD not neglect the Occasion of writing to you the Day after our Arrival at *Florence*, tho' I could not then give you any Account of this fine City. We have seen so many Things in it since, that my Journal would furnish me with sufficient Matter for a Volume. But, in pursuance of my wonted Method, I shall in the first Place give you a brief Description of it, and afterwards proceed to communicate some particular Observations, which perhaps will be new to you.

*FLORENCE*  
*the Fair.*

Chief City of  
*Tuscany*; Seat  
of an Arch-  
bishop; and

*FLORENCE*, is situated on the River *Arno*, as it were in the Middle of the *Arena*, or in the Bottom of an Amphitheatre. At the Distance of four or five Miles, excepting only the Side that the Residence of the Great Duke of *Tuscany*; not Duke of *Florence*, as many call him very improperly; since the Year 1569. *Florentia*. [*Fluentia*.] Built by the Dictator *Sylla*, out of the Ruins of *Fesulæ*: [*Fiesola*.] Made a Roman Colony by the *Triumvirs*; almost destroyed by *Attila*, and afterwards by the *Lombards*; Rebuilt and Enlarged by *Charlemagne*. A fine City, fine Houses, Large, and well built.

looks

looks towards *Pistoia*, it is surrounded with very fertile Hillocks, which rise insensibly, and by Degrees unite themselves to the high Mountains of the *Apennine*. The vast Number of Houses which cover both these little Hills, and the interjacent Plain, make a very delightful and admirable Prospect. If from one of the Towers of *Florence* you took a View of this large Bottom, so full of Villages and Houses of Pleasure, you would think it were an almost infinite Continuation of the Suburbs of the Town; and it may be justly said, that this rich and delicious Valley is one of the best inhabited Places in the World.

I WAS informed by a curious and exact Person, that the Walls of this City are just Fifteen thousand two hundred and forty Brasses or Fathoms in Compass; and that the River *Arno*, which runs thro' it, is five hundred Fathoms broad; so that reckoning the double Breadth of the River, with the Circumference of the Walls, the Circuit of *Florence* amounts in all to sixteen thousand two hundred and forty Fathoms. Three of these Fathoms make exactly five Feet and eight Inches *English* Measure; and consequently sixteen Thousand two hundred and forty Fathoms amount to Thirty thousand six hundred and seventy five Feet, which you may reduce as you think fit. The City is pretty round.

THE same Person assured me, that *Florence* contains within its Walls Eight thousand and eight hundred Houses, and sixty thousand Souls: Two and twenty Hospitals: Eighty and nine Convents: Fourscore and four Fraternities: An Hundred and fifty two Churches: Eighteen Halls or Galleries belonging to Merchants: Seventy and two Courts of Justice: Six Columns: Two Pyramids: Four Bridges: Seven Fountains: Se-

The greatest Part of these Things may be much altered since the Calculation that was made of it, many Years ago.

venteen Places or Courts ; and an Hundred and sixty publick Statues. The Streets are paved with large Pieces of a greyish Stone called *Pietra forte* ; which is brought from the neighbouring Quarries. A good Number of the Houses are built with the same Stone ; and many of them are extraordinarily large and beautiful. And even there are some who pretend, that the *Florentine Palaces*, to speak after the *Italian Manner*, are the best contrived Houses in *Italy*.

\* Near the great Gate of this Palace there is a large Magnet or Load-stone ; which was spoiled by the Fire. *Spon* says that it weighs five thousand lbs.

† This Palace was not built for the Use of the Dukes of *Florence*, created afterwards *Great Dukes* of *Tuscany*, and

sovereign Princes of that Country : It was *Luke Pitti Gonfalonniere* that built it for himself, at the same Time that the other fine House at *Ruciano*, about a Mile from *Florence*, was built. They charged him with having built these two Edifices with the Blood of the People, by Plunder and Extortion ; and the more they charged him with such like Crimes, into the Particulars of which I do not here enter, the more they exaggerated the Magnificence of the Buildings, to make People take notice of the vast Expence, beyond the Ability of a private Person ; tho' *Pitti* was very rich. This Circumstance is the Foundation of the great Noise they made, and do still make, about the Magnificence of this Palace, which, take it altogether, is nothing so much extraordinary in it, no more than that of *Somerset House* in *London*, in the *Strand*, which also made the People murmur, upon an Account something like this, whether well or ill grounded.

defend

defend them from the Sun, and to make the Apartments cool. But that Pretence is not satisfactory.

BEFORE we entred into the old Ducal Palace, <sup>The four Sta-</sup> where all those rare and precious Things are to <sup>tues of white</sup> be seen, that make so great a Noise in the World, <sup>Marble on the</sup> we took a View of the Statues in the next <sup>Bridge of the</sup> Piazza. I shall only name these following; the <sup>Trinity repre-</sup> *David*, by *Michael Angelo*; the *Judith*, by *Dona-* <sup>four Seasons.</sup> *telli*; the fair *Sabin* Woman violently carried away, by *John* of *Bologna*; the *Perseus* of Brass, by *Cellini*; the *Hercules* and *Cacus*, by *Bandinelli*; and the Brass Statue on Horseback of *Cosmo* I, by *John* of *Bologna*. These are all admirable Pieces. The three *Basso-Relievo's* on the Pedestal of the last named Statue represent *Cosmo* I, kneeling before the Pope, to † receive from him the † *Ob zelum* Title of *Great Duke*; the same Prince making *Religionis,* his Publick Entry into *Florence* in a Kind of tri- *præcipuumque* umphal Chariot; and the Ceremony that was *Justitiæ Stu-* solemnized when the Senate of *Florence* resigned *dium.* the Sovereign Authority to him, by investing him with the Ducal Dignity.

THE great Gallery of the Palace is almost Four hundred Foot long; the Cieling is painted. We walked between two Ranks of Statues and Busts, which are almost all Antique Pieces. On the Top, against the Wall, are Pourtraictures of the ancient Philosophers on one Side; and those of famous Captains on the other.

AMONG the most beautiful and rare Statues they made us observe that of Brass especially, \* The Cha- which is \* cloathed and thought to be *Scipio's*; racters on the the *Leda* receiving *Jupiter's* Embraces with a Hem of his Pleasure mixed with Shame; the Antique *Bac-* Gown are *chus*, accompanied with a Copy by *Michael An-* thought to be *gelo*, not inferior to the Original; the *Julia*, *Hetruscan* Daughter of *Augustus*; the *Pomona*; the *Venus*; Language. the *Diana*; the *Apollo*; another *Bacchus*; the Pea- It is a very fine Statue. sant

fant striking a Boar ; the Busts of all the Emperors to *Gallienus* ; and especially those of *Adrian*, *Per- tinax*, and *Severus*.

FROM this Gallery we passed thro' several Chambers full of Rarities. I observed in the first a branched Candlestick of extraordinary great Pieces of *Amber* ; a very fair Column of Oriental *Alabaster* ; a *Rhinoceros's* Horn of an unusual Bigness ; many *Basso-Relievo's*, and other antique Sculptures, Medals, Idols, and Sepulchral Lamps ; Stones, Minerals, and other natural Curiosities.

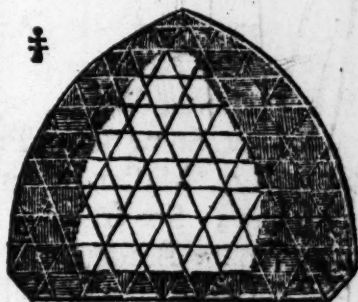
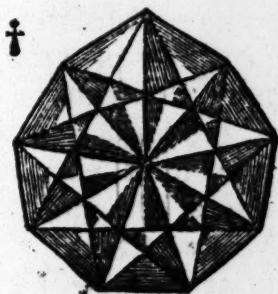
Here they used formerly to shew an Iron Nail, one half of which, they pretended was changed to Gold ; but they have left off exposing it, since it was discovered that the Miracle consisted wholly in the Sodering. It was one *Turncisser*, that had forged and sodered the Gold and Iron together: *Otton Tache- nius* has written the whole History of it. † *March 23. May 1688.* Very fine *Porcelain* of *Chi- na*, formerly of great Value.

IN the second there is nothing but Paintings. The third is called the Chamber of *Mathema- tics* ; where among other Things there are Globes, and a Sphere whose Diameter amounts to seven Foot. The fourth is hung with Pictures, which exceed those of the second ; besides which, I took notice particularly of a Cabinet of Ebony, with its Ornaments of Amber, Ivory, and Pre- cious Stones ; the great rough Emerald rooted in its Rock ; and the Ground Plot of *Legborn* de- scribed on a Table of *Lapis Lazuli*. The Pictures of illustrious Persons of the Century xvii, are the principal Ornaments of the fifth Chamber. Among the Generals of Armies and great Cap- tains, I observed three *Englishmen*, *Cromwell*, General *Monck*, and the late Earl of *Ossory*, who was Son to † the Duke of *Ormond*. In the sixth there are an Hundred thirty and seven Pictures of the most famous Painters, done by themselves. The seventh is adorned with Vessels of *Porcelain*. And the five following are full of an amazing Number and Variety of Curiosities. They con- tain also great Store of Arms of all Fashions, and of all Countries ; among which we took no- tice of a Musket with a Golden Barrel. Here is also the great *Magnet*, which used formerly to

lift

lift up fifty Pounds of Iron; but at present its Vigour is much diminished. The \* *Horse-tail*, \* This Horse which is twenty Foot long, may be justly reckoned among these Curiosities. was presented to the late Great Duke by the late Duke Charles of Lorrain.

THE most precious and valuable Rarities are kept in the Octogonal Room, called the † *Tri-bune*; which is twenty Foot in Diameter, and is covered with an arched Dome. The Floor is paved with several Sorts of Marble artificially laid together; the Walls are hung with Crimson Velvet, beautified with an infinite Number of rare Ornaments; the Windows are of Crystal; and the Inside of the Dome is overlaid with Mother of Pearl. Nothing is admitted into this Place, but what is of great Value and exquisite Beauty. You know the large Diamond claims the first Rank among the Jewels of this Cabinet. Mr *Tavernier*, who had an extraordinary Knowledge in these Sorts of Things, having several Times carefully examined the Jewels of almost all the Princes of *Asia* and *Europe*, is also the Person that is able to give us the most exact Account of this rare and precious Jewel; of which you may here see the † Form and Bigness. † Built by Buontalenti.



It weighs, says he, an hundred thirty nine Carats and an half, and has a very fine Form; but it is Pity, adds he, that the Water [or Lustre] of it is a little upon the Citron-colour. According

*Fermanel* values it but at Five hundred thousand French Crowns. Pag. 8, and 88, of his Travels. Others, like those of *Morat*, in *Switzerland*, won't give a Penny for it. And indeed the Value of any Stone is but fantastical.

According to his Rule and Calculation, it ought not to be valued at [considering this Defect] above Two Millions, six hundred eight thousand three hundred thirty five Livres Tournois. This Diamond and the † other which I engrave at the Side of it, since I have an Opportunity, are, says *Tavernier*, the two largest cut Diamonds in the World. This last is of a fine Water and good Form, but there is a little Glace towards the Bottom, which lessens the Value; which notwithstanding that is reckoned at Eleven Millions, seven hundred twenty three thousand two hundred seventy eight Livres, fourteen Sols, three Liards. It weighs two hundred seventy nine Carats, and nine Sixteenths.

\* Others say, of *Tiberius*.

AMONG other Rarities in this *Gazophylacion*, these deserve to be mentioned: An antique \* Head of *Julius Cæsar*, of one entire neat Turquoise of the old Rock, as big as an Hen's Egg; a Cupboard full of Vessels of Agat, *Lapis Lazuli*, Cornelian, and Crystal of the Rock; the whole garnished with Gold and fine Jewels. A large Table and Cabinet of inlaid Work, wholly composed of Oriental Jasper, Chalcedony, Rubies, Topazes, and other precious Stones, admirably well wrought. A Collection of very rare Medals; a prodigious Number of antique Pieces of carved and engraved Work, very entire, and extremely well kept. Some Select Pictures, or, to speak more properly, Master-pieces of the most excellent Painters; Six *Græcian* Statues, of the most extraordinary Beauty. Two Men wrestling. The Peasant whetting his Bill, and at the same Time listening to *Catiline's* Conspiracy. A *Faunus*. A sleeping *Cupid*. A *Venus* six Foot high, and another smaller by a Foot, both of white Marble.

You will quickly know the last, when I have told you, that it is the famous *Venus*, called of *Medicis*; because she belonged to the Princes of that





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that House before it was carried from *Rome* to *Florence*. It must be acknowledged, that this is the most charming Body, and the finest Piece of Workmanship in the World. The Head of this incomparable Statue is turned a little towards her Left Shoulder; she holds her Right-Hand before her Bosom, but at some Distance; and with the other Hand, *Si cuopre le parti onde la Donna arrossi, quando si Scuoprano*; which she does also without touching them: She bows down gently, and advances her Right Knee, as it were to hide her self better if she could. That decent Bashfulness which is so becoming an Ornament of the fair Sex, with a spotless Modesty and Chastity, are painted on her Face, and accompanied with a Sweetness, Beauty, Delicacy, and Air of Youth, that are altogether inexpressible. She wants nothing but Voice and Colour, say her \* Admirers. Her round and tender Arm cleaves insensibly to her former lovely Hand; her Neck is admirable; and, to conclude, this rare Master-Piece is a perfect Imitation of the fairest Nature.

On the Basis, which is of the same Piece of Marble with the Statue, this is written:

ΚΛΕΟΜΕΝΗΣ ΑΠΟΛΛΟΔΟΡΟΥ ΑΘΗΝΑΙΟΣ ΕΠΩΡΕΣΕΝ.

Made by Cleomenes, Son of Apollodorus the Athenian.

But who can affirm that Inscription to be Antique.

\* I speak, here, their Language, rather than I express my own Thoughts.

There is nothing but the Head, and the Trunk, or Body of the Statue that is Antique. The Feet and the Hands, which Time has devoured, were repaired by *Bandinelli*. These new Hands are too large; and the Fingers too slender and too long.

FROM this Palace we passed thro' a little Gallery of Communication to the ancient Palace of the Republick; where we saw the Furniture of the Wardrobe, and the rich Coach that was made for the Solemnity of the great Duke's Marriage. The great Hall of this Palace is an Hundred seventy and two Foot long, and Seventy four in Breadth; but a little dark.

THE Cathedral is a very large and stately Building; tho', with little Exception, of a *Gothick* Architecture.

chitecture. It is all covered over on the Out-side, and paved throughout with polished Marble of several Colours. Its Length amounts to four Hundred and ninety Feet, and its Height, to the Top of the Cross on the Globe, to three Hundred and Eighty. 'Tis impossible to be weary of Viewing this noble Structure; but 'tis Pity that it has not a \* Frontispiece.

\* The Paintings that are now to be seen upon the Front, were made since. See the Supplement.

THE finest Statues in this Church are, the *St James*, by *Sansovin*, against one of the Pillars which support the Dome; the *Adam* and *Eve* behind the great Altar, by *Bandinello*; the Statue of *God the Father*; the *Dead Christ*, and the Angel supporting him, on the same Altar, and by the same Hand. Criticks find Fault with *Eve*, because she is of greater Stature than her Husband.

THE Painting in the Dome represents the *Resurrection*, and is the Work of *Fred. Zuccherò*. It is highly esteemed, tho' the Painter is blamed for representing his rising Bodies cloathed, and of different Ages.

THEY made us take Notice in a Picture that is to be seen in the same Church, and is made by *Paul Uccello*, of a Thing, which they take to be a considerable Fault. 'Tis the Figure of † a General of an Army on Horseback, of which the Horse rests or supports himself on the two Legs, of the same Side; while the other two are in a moving Posture. That appears strange to those that know nothing of the going of Ambling Horses; because, I believe, there are but few of them, in this Country.

† *J. Acutus* an Englishman.

THE Pieces of *Moses* and *Aaron's* Rods are two of the most curious Relicks in the Cathedral; tho' they seem to be of doubtful Credit, since both the entire Rods are said to be at *St John de Lateran*.

THE

THE Steeple or Tower where the Bells are, is very near the Church: It is a square Tower an Hundred and eighty Foot high, overlaid with square Pieces of red, white, and black Marble, and adorned with several Statues. The old bald Man, by *Donatelli* is a very good Piece: 'Tis said that Sculptor preferred his *Zuccone* before all his other Works; not only because this Statue is very good, but because it perfectly well represented one of his intimate Friends.

THE *Baptistery* is lined with Marble, in the same Manner as the Church; and its Structure is almost like to that of the *Baptistery* at *Pisa*, though as it is generally said, it was formerly a Temple of *Mars*. After the Alterations that were made in it, when the Cathedral was built, it was appointed to serve for a *Baptistery*, and dedicated to *S. John Baptist*. The *Mosaic Work* on the arched Roof is much valued; and among the Statues contained in this Temple, the *Magdalentine*; and one of Wood, by *Donatelli*, is particularly esteemed. But the most admired Pieces are, the three brazen Gates, adorned with *Bass-Relievo's*, representing some sacred Histories. That on the Back-side, with this Inscription, *Andreas Ugolini de Pisis me fecit 1330*, is the least considerable; the other two are singularly beautiful. They never forget to tell Strangers, that *Michael Angelo* thought he could not admire them sufficiently, and esteemed them worthy to be the Gates of Heaven.

Dum cernit valvas aurato ex ære nitentes

In Templo *Michael Angelus*, obstupuit:

Attonitusque diu, sic alta silentia rupit;

O Divinum Opus! O Janua digna Polo!

Near the Church of the Trinity there is a fair Co-

lumn of Porphyry, which supports a Statue of Justice, much greater than the Life, and extraordinary fine. 'Tis said, that this Column was formerly in the *Pantheon*, and that it was given by the Pope to *Cosmo I. Gal. Guald. Prior*. There is a Proverb at *Florence*, which says, *That Justice stands so high there, that none can reach it.*

See the Postscript at the End of this Letter.

IN the Court opposite to the middle Gate of this *Baptistry*, there are two Columns of Porphyry chained together ; tho' they stand at some Distance from each other. They say that the *Florentines* having assisted the *Pisans* to conquer some Part of the Isle of *Majorca*, asked two Pillars, which they found among the Spoils of the Enemies. Some add, that the *Pisans* being loath to part with these Monuments, but not daring to refuse them to their Allies, spitefully tarnished their Lustre in the Fire, and sent them in that Condition covered with Velvet. But this Circumstance is denyed by others.

I HAD almost forgot to mention the other Column which stands not far from the former: It was set up for a Memorial of a pretended Miracle which happened in that Place, when the Body of St *Zenobius* was removed from St *Lawrence's* to the Cathedral. His Shrine, says the Tradition, touched by chance the Trunk of a dry Tree which was layed there, and immediately the Tree blossomed, and put forth both Flowers and Fruit ; I have forgot the rest of the Story.

\* They shew a Crucifix that was made of the Wood of this Tree, at *Sta Maria Nipotecosa*.

St *LAWRENCE's* Church is very large and rich ; and I may venture to say, without being guilty of an *Hyperbole*, that the famous Chapel, on which they have wrought so long, will, when finished, be the finest Edifice of that Nature in the World. I dare not undertake to describe it ; but I cannot forbear to give you some Idea of that curious Piece of Architecture.

THIS magnificent Chapel is very large and high. In the Middle of each Face of the *Hexagon* there rises a double Pilaster of Jasper, with a double Chapter of Brass gilded ; the Base being also of the same Matter. On the Pedestal of each Pilaster there are several Emblematical Figures composed of Precious Stones joyned together

gether with all the Art imaginable. In the six Angles there are six stately Tombs of Porphyry, Oriental *Granite*, and of some other of the most precious Kinds of Marble. On each Tomb there is a great \* Pillow of Jasper enriched with divers \* It is said, Sorts of Jewels, and on each Pillow a Crown, that each Pillow cost Sixty thousand Crowns; but which is yet a great deal richer. The Pedestal or Base that supports the Tombs, is overlaid with Porphyry and Chalcedony, on which will be engraved the Epitaphs of the Princes for whom these Tombs are designed. Their Statues of Brass gilt, twice as big as the Life, will be placed in the Niches of black Marble, that are already prepared in the Wall over the Tombs. The inner Roof of the Dome will be of pure *Lapis Lazuli*, with Roses and other Ornaments gilt. All the rest of the Walls is lined in Compartments with fine Agates, rare *Granites*, *Onyxes*, and all Sorts of Stones that are esteemed precious; each Pannel being divided into Frames, and embellished with other Ornaments of Copper gilded. The Altar will surpass all the other Parts of this admirable Structure; and to comprehend the Beauties of them all, your Imagination must rise higher than my imperfect Description is able to carry it.

THE † Library of St Laurence is particularly famous for its *Manuscripts*. I shall take this Occasion to tell you, that *M. Magliabecchi* could not favour me with a Sight of St *Chrysostom's* Letter

Vol. II.

U

to

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† It is Fourscore Brasses or Fathoms in Length, and Twenty in Breadth. The Fathom in *Florence* is equal to two *Roman* Feet; and the *Roman* Foot is shorter by six Lines than the *English*. See the Instructions to a Traveller, at the End of this Volume. In this Library there is a Manuscript *Virgil*, that disputes the Antiquity with that of the *Vatican*. The Volume that is here, is a little less square. The three first Lines of each Book are in Red. I observed in several

to *Cæsarius*, having received exprefs Orders from the *Great Duke* not to communicate it to any Person whatsoever. But yet you may inform our Friend, that *M. Magliabecchi* positively assured me, that the Passage cited by *Martyr* is contained Word for Word in that Manuscript.

† See the Postscript at the End of this Letter.

WE went also to the Church of the *Holy Cross*, principally to see the † Tomb of *Michael Angelo*; which is certainly a very considerable Monument; tho', in my Opinion, not altogether suitable to a Person whose extraordinary Merit consisted chiefly in the Art of Architecture. In the Chapel belonging to the Family of the *Zanichini*, in the same Church, we observed on the Altar a Picture by *Angelo Bronzini*, in which

veral Places Set for Sed. Always *VERGILIUS*, and not *VIRGILIUS*. There is no *Laviniaque venit Littora*, but *Lavinia venit*. Some Body has written in this Volume, that the Consul *Turcius Rufus Apronianus Asterius* eum emendavit *Romæ*, in the Reign of *Justin*. There is also a large Greek Manuscript, containing the Chirurgery of the Ancients; of *Hippocrates*, *Galen*, *Asclepiades Bithynus*, *Apollonius*, *Archigenes*, *Nymphiodorus*, *Heliodorus*, *Diocles*, *Rufus Ephesus*, and *Apollodorus Citiensis*; with the Manner of curing Dislocations described in Figures painted on Vellum. This is a great Treasure, being the only Work of this Nature now known to be extant, says Mr *Spon*; who has copied that, written by the Hand of *Holstenius*, in the first Page of this Manuscript; but has altered and spoiled the *Holstenius's* Note, for fear of being taken for a Copier. Here are *Holstenius's* Words. He says, that these Treatises are of *Hippocrates*, *Galen*, *Oribasius*, *Heliodorus*, *Asclepiades Bithynus*, *Archigenes*, *Diocles*, *Amyntas*, *Apollonius Theres*, *Nymphiodorus*, *Rufus Ephesus*, *Apollonius Citiensis*, *Soranus*, *Paulus Aegineta*, and *Palladius*: Dr *Spon* has left out the Names of these ancient Writers, with which, probably, he was not particularly acquainted. *Vidus Vitrius* has published some of those Treatises in *Latin*, without putting the Greek at the Side. This famous Manuscript is full of Figures coloured; as Instruments, Ligatures, &c. All that good for nothing.

*Christ*

*Christ* is represented delivering the Souls of the Fathers: There are in that Picture some \* Fe- \* We find in male Spirits, that appear too gay and airy for some famous an Altar-piece. And even some say, That she Treatises of, who bears the Name of *Eve*, is the true Resem- Theology, blance of the Painter's Mistress. They add also, where it is that the Figure of a Man at the right Corner of carefully in- the Picture below, looking stedfastly upon the Angels are pretended *Eve*, is *Bronzini's* own Face. This Male and Fe- puts me in Mind of *Pinturicchio*, who, in the male? If they *Vatican*, painted Pope *Alexander* the Sixth pro- beget Chil- dren between- strate at the Feet of *Julia Farnese*, under pre- themselves, as text of making him adore the *Virgin*. well with our Women? &c.

AMONG the holy Rarities we observed in the Churches, besides the Rods of *Moses* and *Aaron*, There is a ve- ry scandalous which I mentioned before, I shall only name the Sort of pre- Hood *St Francis* wore when he was stigmatized, tended Theo- which is to be seen in the Church of *All-Saints*. logy. Two of *Judas's* thirty Pieces of Silver which are preserved in the *Annunciata*, and the Cruci- fix that spoke to *St Andrew d' Ursini*, which is in the Church of the *Carmes*.

† THE Monks of *St Mark* made excellent Bal- † See what is said of the fams, and prepared all Manner of Perfumes: We Perfumes that bought some of them, and had sometimes the are sold at Pleasure to walk in their Cloysters and odorife- Rome, in the rous Gardens, where we breathed nothing but Instructions to a Traveller. Oranges and Jesmims: But the Truth is, there is not any Part about *Florence* that is not altogether charming. The *Great Duke* has several fine Houses, of which we only saw *Poggio Imperiale*, a little Mile from *Florence*; [ we go up to it through a double Avenue of green Oaks:] And *Prattolino* about two Leagues from the same City. These are very pleasant Places; and I may even venture to say they have Beauties that are not common. But the Magnificence of Gardens and Water-works is advanced to such an

Height in *France*, that the best Way to save the Credit of *Frescati* and *Prattolino*, is to pass over in Silence all their pretty Wonders that were formerly so highly extolled.

WE visited also the *Arsenal*, and the *Citadel* of *St John Baptist*, which is a strong fortified Place, and kept in good Order. But the two Forts of *Belvedere* and *St Miniato*, are in a manner wholly neglected.

In the Hospital *ad Scalas* there is the Tomb and Epitaph of a human Monster, who had two Heads and four Hands on one Body. This double Man, named *Peter* and *Paul*, had different Affections. One of the Heads wept, while the other laughed; and slept while his Companion was awake. This Monster lived twenty Years and twenty Days. *Schrader*.

THE *Great Duke* has diverse Nurseries for several Sorts of Animals. *Villani* relates, That in the Year 1331, a Lioness at *Florence* cubbed and brought forth two Whelps, or Young ones, who lived, and grew old. The same Author writes, That at another Time a Lion made his Escape out of his Lodge, and terrified the whole City; that having met a young Child, whom he lifted up between his Paws without hurting it; the astonished Mother ran with Cries and Tears to the ravenous Animal; who looking stedfastly upon her, restored the Child, without offering the least Violence to either of them.

I MUST not conclude this Letter without mentioning those Stones found on the Mountains twelve Miles from *Florence*, at *Limago*; which being sawed thro' the Middle, and afterwards polished, some of them represent several Sorts of Trees, and others are marked with the Figures of Towns and ruined Castles. *Kircher* calls the former *Dendrites*, from the Images of Trees that appear on them; and the same Author makes several curious Remarks on this Occasion, which I will not insist upon in this Place.

THO' *Florence* is certainly one of the finest Cities in the World, and has the Advantage of a most delicious Situation; yet I cannot forbear telling you it must appear a very sad and melancholy Place to those who are accustomed to enjoy

enjoy the Pleasures of Society. Sir— *D.* the *English* Resident, who, you know, has been here for several Years, is not able to express his Uneasiness under the intolerable Constraint and eternal Ceremonies of this Place ; and particularly exclaims against the Invisibilty of the beautiful Sex ; and indeed, these Customs can never be endured by any, but such as are accustomed to them from their Infancy.

I am,

*Florence May 23.*  
1688.

*S I R,*

*Your, &c.*

P O S T S C R I P T.

SINCE I have a little spare Time through a Mistake that happened about the Post-Hour, I have a Mind to send you a farther Collection of Remarks, out of my Journal. I think I told you already, that I make always Abundance of them, and I will occasionally add, that the Necessity I lay under, for several Reasons, of enclosing the Relations I send you, within certain Bounds, hinders me from communicating to you in these Letters, several Things that would be agreeable, but whose Discussion or History, would require a greater Length of Time. This is what I find at this very Moment ; I see in my Memoirs, a great many Things of which the Relation would be acceptable to you ; but because they would engage me in too long Discourses, considering the Limits that are prescribed me, I must omit them totally, and be content to fill these new Pages which I have  
U 3 designed

designed for you, with a Collection of short Articles, without any Connection.

1. You may add the Epitaph of the famous *Michael Angelo*, opposite to the Place where I told you they shewed me his Tomb.

**MICHAELI ANGELO BONAROTIO:**  
*è vetusta Simoniorum Familia: Sculptori, Pictori, & Architecto, Famâ omnibus notissimo. Leonardus Patruo amantiss. & de se optimè merito, translatis Româ ossibus, atque in hoc Templo Majorum suorum Sepulchro conditis, cohortante sereniss. Casmo Med. Magnæ Hebruriæ Duce. P. C. Anno Salutis M. D. LXX. Vixit Annos 89. M. 11. D. 15. Painting, Sculpture and Architecture, three Statues of white Marble, lament upon the Tomb; and the Bust of Michael Angelo is at the Top of the Monument.*

2. In the Middle of the same Church, there is a large flat Tomb-stone at the Level of the Pavement, round which are engraven these Words, to serve instead of an Epitaph upon one *John Catrick*, Bishop of *Exeter*, whose History perhaps you know. I observe the false Orthography.

*HIC jacet Dnus Johannes Catrik Epus quondam Exoniensis, Ambassiator serenissimi Dni Regis Angliæ q. Obiit 28 die Decembr. Anno Dni. 1419. cuius Anime propiciet Deus.*

3. In going out of *S. Laurence's Church*, and passing \* up to the Library, there is in the Cloister, the Statue of *Paulus Jovius*, upon his Tomb, with the following Epitaph.

\* The Stairs contrived by *Michael Angelo*, are very curious.

**PAULO**

PAULO JOVIO, Novocomen. Episcopo Nucerino, Historiarum sui Temporis Scriptori. Sepulchrum quod sibi Testamento decreverat, Posterij ejus Integrâ fide posuerunt. Anno 1574.

You see that this *Scriptori*, without any Epithet, is very cold; especially in *Italy*, which is the Country of exaggerated Elogies. Indeed, *Paulus Jovius* was *Scriptor*, but not a very faithful *Scriptor*.

4. IN the Great Duke's Gallery, where there are the Pictures of several Painters, drawn by themselves; there are between them Three unmarried Women. *Marietta Tintoret*, Daughter of the famous *Tintoret*; *Lavinia Fontana*, of *Bologna*; and *Sophonisbe Augusciola*, of *Cremona*; a Girl of Twenty Years of Age, and a pretty fat Woman. I do not know the Reason why the Picture of *Michael Angelo* is not among the Rest.

5. THE Front of the Cathedral was adorned with Paintings to welcome the Grand Princess, who was of the House of *Bavaria*. They have represented on it slightly the History of the Councils of *Florence*; and the following Inscription is upon the great Gate in the Middle.

SACROSANCTA Oecumenica Decima Septima Synodus; hæc in Florentina Basilica Celebratur; in qua tum Græci tum Latini in Unam eandemque veram Fidem consensere. Coram Eugenio IV. Universis Ecclesiæ Pontifice; Necnon Joanne Augusto Græcorum Imperatore. An. D. M. CCCC. XXXIX.

† He that says *Council* says *Cabal*; and generally a *double Cabal*. THIS pretended † Union is taken notice of in another Inscription, which is behind the Quire, as if it was made the twenty sixth of July 1438.

Which is the Reason, to mention it by the By, why I cannot easily suffer the Name of *Council* to be used for that holy Assembly of Men immediately inspired by God, which is mentioned in the Fifteenth Chapter of the *Acts of the Apostles*. But if ever there was a *Scandalous Cabal*, it was this pretended Council of *Florence*. Equivocations; Falsities; Hypocrisy; Forgeries, especially on the *Latins* Side; and a lasting Hatred between the two Parties, instead of any sincere Agreement, and Christian Union. Mr *Simon* or Father *Simon*, it is all one to us, faith in one of his *Bibliothèques Criticks*, printed at *Paris*, in 1708. that the Manuscript which is in the *C Colbertine Library*, with the pretended Manual Signature of the *Greeks* and the *Latins*, is not an original Piece; tho' the *Bulla Aurea* of *John Palaeologus* be fastened to it,

UPON the Gate of one of the little Naves, on the Left-hand as you come in.

*SACER Conventus Episcoporum 340 Florentiae de gravissimis rebus consulitur à Paschale II. Rom. Pont. Anno. D. M. C. VI.*

UPON the other Gate on the Left.

*CONCILIUM Generale Florentiae habetur difficilissimis Temporibus; praesentibus Victore II. Pont. Max. Et Enrico Imperatore Aug. Anno Dom. M. LV.*

6. I KNOW not whether I have told you, that they have, near *Pisa*, Water that is esteemed above any in the whole Country. It is sold at *Florence* dearer than the common Wine, and it is the *Great Duke's* common Drink; for that sober Prince drinks Wine but once a Year, which is on his Birth-day. The Source of this excellent Water, is at the Foot of *Mount St Julian*, about three or four Miles from *Pisa*. When they have a Mind to make a Tryal of this Water,

Water, they pour a Drop of Rose-water into a Glas-ful of it, and it becomes as white as Milk.

7. THEY have lately found under Ground in the Place of St *Mark*, a great Column of white Marble. The Monks of St *Mark* told me that it will shortly be erected in the same Square; and that the Statue of the Archbishop S. *Antoninus* will be put on the Top of it.

8. I HAVE told you what they say at *Florence* concerning those two great Columns of Porphyry that are in the Place over against the *Baptistery*. I will here add what I have read of them in a Book of the Annals of *Pisa*, which I bought. In the Year 1117, the *Pisans* having finished the Conquest of the Islands called the *Baleares*, returned home Laden with rich Spoils, with one of \* the Kings, another King's Widow, \* *Burabè*; and one of her Sons; besides Abundance of other Prisoners of great Note. And as the *Pisans* had left their City under the Government of a General they had borrowed of the *Florentines*, they resolved to give some Mark of Gratitude to that Republick, which at that Time, as one may believe, did not think of invading them. The *Pisans* then offered them their Choice of one of two Things; either these two Columns, or a Pair of Brazen-Gates that were very fine. The *Florentines* chose the Columns, and the *Pisans* sent them to them wrapt up in Scarlet-Cloath. As soon as the Columns were arrived, the *Florentines* erected them in the same Place where they are now; but finding they had not the usual fine Lustre of Porphyry, the general Opinion was at *Florence*, that the Senate of *Pisa*, repenting of their being engaged to make this Present, had spoiled their Lustre by Fire. The *Florentines*

The Widow  
of *Nazardio-  
lus*, and her  
Son. All those  
People were  
*Saracens*.

*Florentines* were not very right in their Conjecture ; but I have Reason to believe that the *Pisans* actually spoiled the Columns, like credulous and superstitious People, as you will see presently ; For my Author ingenuously says, That the Prisoners brought by the *Pisans*, told the Senators at *Pisa*, that these *Fatidical* Columns had such a supernatural Property, that the Possessors of them could plainly see, and perceive, upon their polished Superficies, as in a Mirrour, the || Conspiracies that were formed against them by their Enemies : and add, that upon that Account several have been of Opinion that the *Pisans* spoiled the Lustre of these Columns already promised, by Fire, before they sent them. *Vogliono alcuni che credendola i Pisani, ed havendole già promesse, per non far Mancamento le mandassero, mà per ovviare il Pregiudizio che non potevano ricavere, le affocassero.*

|| This has occasioned the Mistake of the Duke of *Rohan*. See above, p. 259.

\* By the Duke *Cosmo I.*, who always supported him.

9. HERE is the plain and dry Epitaph of *Balthasar Cossa*, Pope and not Pope ; who after he was deposed in the Council of *Constance*, died at *Florence*, and was \* buried in the *Baptistery* I mentioned before ; over against which are the two Columns of *Porphyry*.

† Si domandò Giovanni xxii. detto il xxiii. *Paol. Tronci, Annal. Pis. p.*

Ioannes quōdam Papa † xxiii. Obiit Florentiæ Anno Dñi 1419:

|| 11. Kalendas Ianuarii.

503.

'Tis observable that since the Suppression they have newly intended to make of the She-Pope *Joan*, who was *John VIII.*, Their Writers have been in a perpetual Confusion about the Popes *Johns*, concerning the Number of them.

|| Many Authors have said the twenty second of *December* which was the ninth ante *Kalendas Jan.*

HIS

His brazen \* Statue is lying upon the Tomb, \* By Donatelli; as well under a Pavillion of Marble. *Leander Alberti*, and as those of *Francis Scot* have not exactly related the Terms Hope and of this Sepulchral Inscription, when they have Charity, of written that the Words of it run so, *Balthasar* Marble. The *Cossa*, *olim Joannes Vigefimus tertius*. Faith is by *Michelozzi*.

AFTER this Pope had made his first Escape from *Constance*, before he was solemnly deposed there, he fled to *Fribourg*, in *Switzerland*; where he was arrested and put in Prison. *Moreri* has published ten *Latin* Verses, which, says he, were attributed to him, as having been composed by himself, during his Detention, which I won't contradict; but since the Occasion presents it self, I will now send you some other Verses of the same Character, taken out of *Memoirs* that were never printed, which have some notable and diverting Expressions; together with great Simplicity and Ingenuity.

### Balthasar Cossa Neap. Posteritati S. P.

O me felicem, vel si non Papa fuisset!  
Vel si Papa forem, sicuti Papa fui!  
Vel si Papilio fierem nunc; ut volitare  
Possem per Campos, Et celerare fugam!  
O Fortuna levis! Fortuna volubilis, Aurâ  
Mobilior! Quis te, Cæcus, amare potest?  
Heu! Ego Sceptra gerens Solio splendente sedebam;  
Nunc mihi quâ sedeam nil nisi sella tripes.  
Me, modò, Turba Deum blando Sermone vocabat;  
Nunc quod ego factus sim Cacodæmon ait.  
Claviger Æthereus Palatia sacra colebam;  
Carcere nunc clousus sum sine Clave miser.  
Tempora cingebat Gemmis radiante Corona  
Triplex: Pileolus nunc mihi ridiculus.  
Me sacri Bipedes humeris gestare solebant;  
Nunc, ut *Aristoteles*, fors jubet ire pedes.

Fu Giovanni inanzi Balthassara nominato, della Nobile Famiglia de' Cossi, à cui è molto obbligata la Città di Bologna, per li benefici da lui ricevuti, essendo Legato di essa. *Leand. Alb. V. Reg. della Ital. fol. 152.*

Signa

Signa Crucis prolata manu Plebs æqua rogabat;  
*Turpia nunc mittit Cornua pro Crucibus.*  
 Ad Proceres cùm ferre oculos quandoque placebat,  
 Hoc ipsis Favor & Gratia dulcis erat.  
*Nunc, ô Fata! oculos ad me si Janitor Antri*  
*Dignatur clemens flectere, quàm bonus est!*  
 Servorum cùm Servus eram, Dominus Dominorum;  
*Captivus nunc sum captus ab Hoste fero.*  
 Me lautis Dapibus saturabat Mensa redundans;  
*Nunc, nisi Sobria mens, sobria mensa datur.*  
 Dulcia me quondam recreabant Pocula Bacchi,  
*Potio Ranarum nunc rubefacta venit.*  
 O bona Posteritas, lege quæso Carmina nostra;  
 Et Fati instabilis sis memor usque mei.  
 Nos tamen haud credas Animo cecidisse; regressum  
 Sors habet; et \* Spero quod meliora dabit.

## E H E U!

Papæ, Molitores, Reges, & Sartores;  
*Omnis Caro Fœnum.*

\* Pope Martin V, a good Man, pityed him, and made him Bishop of Fiesole. Others say, that he remained Dean of the Cardinals.

10. HERE are the proper Words of Cinelli you desire to have, about the Meridional Line on the Pavement of this Church, or Baptistry.— *Nel Pavimento*, saith he, *si vede Scolpito nel marmo il Sole con le XII. Segni del Zodiaco, con questa Verso retrogrado*

En giro torte Sol ciclos & rotor igne.  
*Qual Verso fù fatto perche entrando il Sole nel Segno di Leone nel mezzo giorno per la Lanterna, qui vate il suo Raggio.*

THE same Cinelli pretends that this Building first Dedicated to Mars, as we have observed, was finished the thirty-fifth Year of the Reign of Augustus.

11. I TRANSCRIBED the Four following Verses under a Picture of the famous and learned Peter Martyr, born at Florence, in a private Gentleman's House.

[Florida

*Florida quem genuit Florentia, Martyris ista  
Effigiem Petri picta tabella refert.  
Doctrinam, Ingenium, Dotes Animique stupendas  
Non posset Cicero pingere pro Meritis.*

WHETHER these Verses were made before this great Man joined with the *Reformers* of his Time; or whether they were made afterwards; they still do Honour to his Memory. The Name of that noble Family, was *Vermigli*.

12. AT the Entrance into the Cathedral on the right-Hand, there is against the Wall, the Epitaph of the famous *Giotto*, one of the Disciples of *Cimabuë*; both of them *Florentines*, and great Restorers of the Art of Painting.

I observed upon a Pane of Glass, above the Inscription made for *Giotto*, the Ancient *LIBERTAS* of the Republic of the *Florentines*; and this Word is still to be met with also in some Corners of *Pisa*, *Siena*, *Pistoia*, and *Arezzo*.

*Ille ego sum per quem PICTURA extincta revixit;  
Cui quàm recta manus tam fuit & facilis.  
Naturæ deerat nostræ quod defuit Arti:  
Plus licuit nulli pingere, nec melius.  
Miraris Turrem egregiam sacro ære Sonantem,  
Hæc quoque de Modulo crevit ad Astra meo.  
Denique sum JOTTUS; quid opus fuit illa referre?  
Hoc nomen longi Carminis instar erat.*

Obiit Anno M. CCC. † XXXV. Concives Pof. B. M. 1490.

† Other say 1336.

THIS Epitaph was made by *Angelo Politiano*, whose Tomb is also to be seen in the Church of *S. Mark*, with these two Verses.

13. *Politianus in hoc Tumulo jacet Angelus, unum  
Qui Caput, & Linguas, res nova! tres habuit.*

In the same Church, to mention by the By:

*Jobannes jacet hic Mirandula: cætera necrunt  
Et Tagus, & Ganges: forsan, & Antipodes.*

AT

AT the Side of *Giotto*, in the Cathedral, and under the Bust of *Philip Brunnelleschi* is the following Epitaph.

14. D. S. *Quantum Philippus Architectus Arte Dædalæa valuerit, cum hujus celeberrimi Templi mira Testudo facta est, tum plures Machinæ, Divino Ingenio ab eo adinventæ, documento esse possunt. Quapropter, ob eximias sui Animi Dotes, singularesque Virtutes XV. Kal. Majas. An. 1446. ejus B. M. Corpus in hac Humo supposita, grata Patria sepeliri jussit.* He is the Man we spoke of, who designed to drown the City of *Lucca*, and all that Valley, with the River *Serchio*.

NOT far from thence,

15. *Hinc quem sublimem in equo Pictum cernis Nicolaus Tolentinus est, Inclitus Dux Florentini Exercitus.*

16. *Johannes Acutus Eques Britannicus, Etatis suæ cautissimus, & rei Militaris peritissimus, habitus est.*

Pauli Uccelli Opus.

THIS Warrior, whom we have already mentioned, has made himself much talked of in *Italy*. The Books that have been made in that Country call him *Acutus*, *Acutus*, *Acutus*; and several *Englishmen*, have thought his Name was *Sharp*. But others told me he was of a Family, of which some write the Name *Hawkwood*, and others *Ackwood*. That which can determine the Matter is the \* Arms of that Knight, which are painted on the Side of his Equestrian Figure in the Cathedral.

\* Argent; a Chevron Sable, charged with three Shells of the Field.



If any Person of your Acquaintaince bears the Name of *Ackwood*, or *Hawkwood*, with this Coat of Arms, and has never heard of this brave General, he will be glad to receive from you this short Account of him : I could give you some Particulars, but that would be here out of the Way. *Paul Uccello* has placed him upon a green Horse ; but I do not know the Reason of his doing so. To speak the Truth, it does not seem to me that this Figure, to take it altogether, has deserved that *Paul* \* *Uccello* should boast of being the Maker of it, by putting his Name there in capital Letters.

\* So named because his chieft Skill was in painting *Uccelli*, Birds.

LET us observe, if you please, by the By, that formerly Generals of Armies, after their Victories entered on Horseback into some Church ; where they made an Offering of their Arms and their Horse, which they afterwards redeemed : After which they were often painted on Horseback and in Arms, in the very same Church.

17. Mr

17. MR *Magliabecchi* told me, that it was computed there were twenty three hundred Oriental Manuscripts in the *Great Duke's* Library; and I could have wished also he had informed me what real Advantage had been drawn and received from those Books for the good of Mankind? But he told me, that if it was true, that there was any Treasures in them, they were hid, for the present, as being laid in the Ground. And upon this Occasion, we fell upon the Article of the famous *Cruscantis* of *Florence*, of the *Virtuoso's* of all Sorts, of those so renowned *Academies* of which *Italy* is full; and the Things he told me are indeed very able to provoke both Laughter and Pity. He rallies, very agreeably to those Sorts of People, who imagine themselves to be highly distinguished in the learned World, because they have found out a very easy Way of getting themselves inrolled in a List of *Virtuoso's*, or *Academicians*, whose *Virtù*, as they call it, consists in mere Nothing, or in Things that are but despicable. And the free Manner with which he speaks, ought so much the less to be suspected; since they have enrolled him, or rather his Name, in the greatest Part of these *Academies*, not in *Italy* only, but in other Countries. It should not be reasonable, saith he, to suppose with the silly Vulgar, that those who compose these Societies, be, for that, the choicest Part of Mankind: Since it is out of Question that many poor Fellows have been for some Reasons admitted in our Registers; when divers Persons of great Parts have disdained to accept the same true or pretended Honour.

THESE just and modest Thoughts of Mr *Magliabecchi*, whose Merit, and Reputation doth not depend on any *Cruscanties*, did put us in Mind of another Reflexion of the same Nature, which I cannot

*I cannot forbear.* Men are so blind, and so prepossessed in their own Behalf, that tho' many of them had been intruded by Intrigue or Chance into their Employments, they would make us believe, and perhaps have perswaded themselves, that they are in their proper and deserved Places, or Stations, in such a Manner, that other Men in their private Conditions are consequently inferior to them, and beneath their Talents and Capacity; as if their Badges, Garments, Names, and such Appearances, were Proofs of their Skill, and together a Sign of the Unability of others, who bear nothing like. We see every Day, and not without Indignation, such ignorant and presumptuous Sorts of Men, who have not only taken upon themselves very rashly the heavy Office of teaching publickly; tho', if Things were justly ordered, *The Hearer should be often Teacher; and the Teacher, Coachman, or Taylor; or something like it.* We must say the same of many Book-Makers; of many pretended Poets, or Poetasters; who not satisfied to pester the World with their foolish Books, and their sottish Rhimes, pretend to be great Men, and despise those of whom they should be but unworthy Scholars.

18. UPON the Gate of the Great Duke's Library.

*HANC Bibliothecam COS. MED. Tuscorum*

*Magnus Dux perficiendam curavit,*

*Anno M.D.LXXI. 3. Id. Jul.*

*COSMUS in has Aedes meliora volumina Κόσμος,*

*Transtulit, & primas quas habet Orbis opes.*

*Sic genuit tandem sterili de nomine Cosmus*

*Rem sibi, tum Κόσμος Cœlitibusque parem.*

19. THE great Bible called of the *Septuagint*, which is at St *Laurence's*, and which they say is of the Sixth Century, has Spirits and Accents

as well as that of the Vatican: The Spirits which are upon the initial Letters, [bigger than the others] are after the ancient Manner; I mean like the two Half-parts of the Letter H cut in two perpendicularly. Spirits that are upon the other Letters, are like those we use now. The Circumflex Accent is also after the first Manner, like the Upper-part of the Letter O, cut Horizontally: But it is plain enough those Spirits and Accents have been added by a modern Hand, and are the Work of a Person of but little Skill in those Sorts of Things. The Book of the most ancient Impression that they have in this Library, is, the Bible *Vulgate* in Vellum, Printed at *Mayence* in the Year 1462, by *John Fust*, and *Petr. Schoeffer*. They made me take notice of a *Greek* Manuscript of *Plotinus* against *Plato*, in which that Philosopher pretends to prove the Pre-existence of Souls: Some are for printing it, and others oppose. Their *Theonos Alexandrinos*, &c. which they say is of the seventh Century, or even the sixth, has in some Places Accents that appear to be of the same Ink as the Body of the Book, but are visibly added in others.

20. SINCE I have Room enough, I will save you the Trouble to fetch from *Moreri* the other Lamentation of our degraded Pope *John XXIII*.

\* See above,  
Page 299.

\* *Qui modò summus eram gaudens, & nomine Præsul,*  
*Tristis & abjectus, nunc mea fata gemo.*  
*Excelsus Solio nuper versabar in alto,*  
*Cunctaque Gens pedibus oscula prona dabat.*  
*Nunc Ego pœnarum fundo devolvor in imo,*  
*Vultum deformem quemque videre piget.*  
*Omnibus è Terris aurum mihi sponte ferebant;*  
*Sed nec Gaza juvat, nec quis amicus adest.*  
*Sic variat Fortuna vices, adversa secundis*  
*Subdit, & ambiguo nomine ludit atro.*

HERE

*HERE is the Translation of the Latin Oracle, concerning the City of Viterbo, above inserted in Page 229.*

**T**AKE Courage, O *VITERBO*! and have a good Hope! thou shalt be at last delivered. The happy Liberty of thy Ancestors shall be restored to its full and ancient Vigour. The *false Prelate, false Super-Intendant* in the House of God, does now molest thee, and strike thee with his Iron Rod, O languishing City! but that fierce devouring Man shall be destroyed himself in a short Time. He shall be exposed to the utmost Contempt and Mockery of the World, even of the Dregs of the common People. The sound Primitive Faith and Divine Worship will take Place again. A sweet Comfort is to be given to the fainting and dejected Hearts; and Strength to the weakened. A most shining Brightness, as of purified Gold, will expel and dispel that horrid thick Darkness, which has so long involved thy Inhabitants. The Light of Truth will quickly appear, to discover the hidden Cheats, and the secret Frauds of thy deceitful Enemy. And at the same Time, O *Viterbo*! Thou shalt see Piety and Virtue succeed Wickedness and Ungodliness: Thou shalt see the Vizards of the Hypocrites taken off from their Faces. Temporal Happiness, also, will immediately come after thy Miseries: And as living Water will clean and refresh thee, so the sweetest Wines making innocently chearful Hearts, will create Good Will between you, and tye you together, in a perpetual and lovely Concord. Thy plentiful Land shall answer the cultivating of thy Husbandmen, and fulfil their Desires. The liberal Arts will be flourishing among you: Thy People lawfully grown rich will honestly rejoyce; and the glorious Fame of thy Felicity shall fly far beyond the vast Seas, and the renowned Mounts that are surrounding thy blessed Country.

IF it was true that this Sort of *Oracle* was pronounced a little before the *Reformation*, which was made in the Christian Church in the Beginning of the sixteenth Century, one could scarce forbear saying, that it already has deserved some Attention. For it is certain that the Changes which have happened in one Half of *Europe* by the Labours of those *Reformers*, have greatly inroached upon the Bounds of the Pope's Empire, and extreemly weakened him in every Respect. The Thunderbolts, formerly dreaded in the Simplicity of all his pretended Vassals, without excepting crowned Heads, are nothing now but Objects of Contempt, even with those who acknowledge him for their chief Head. They trample under Foot in all Foreign Courts, the Decrees that he has still ventured to publish since his Declension, when they disapprove of them; and even they sometimes forbid their Subjects by contrary Edicts, to comply with them under the most severe Penalties. The *Gallican* Church vigorously maintains her Authority, and her Rights, against the Church that they call *Roman*, in threatening her to chuse a Patriarch. They do the same at *Venice*, and almost every where, more or less. We have seen, not long ago, an Ambassador of *France*, with a Train of above Two hundred Men, enter *Rome* Sword in Hand, in spite of the Pope; and thus affront him upon his Pontifical Throne, without daring to murmur in the least; far from having Recourse either to the Canons of the Castle of *St Angelo*, or to those of the *Vatican*. And we have very lately seen some Imperial Troops reduce this great Man to the Will of the Prince who had sent them, only by roaming about the proud City of his Residence. The detestable Flatterers that formerly gave him the Title of God, have taken Care for some Time to refrain from such Blasphemies; and the Popes themselves seem no more to

love all those prophane Titles ; as they also seem no longer willing that they should attribute to them the divine, or rather the enormous Power, with which in passed Ages a thousand and a thousand impious Persons have dared to maintain, they were indued. \* A Man very famous among \* The Bishop of Meaux, first of Con-  
 their Bishops, seeing the Errors and Absurdities of this strange Sect, has made in our Days his Endeavours, being backed by his great Pontiff, to disguise the Ugliness of them ; or even to take away, and suppress it, if it were possible. Let us add, That the Popes, Monsters in Vices, to speak the Language of one of their \* Cardinals, have \* Baronius.  
 not dishonoured the Chair called St Peter's since a certain Time, in the same Point they have often done. I have seen at Rome two † INNOCENTS, † Inn. XI, and XII.  
 of whom they spoke very well in doing them Justice ; and I am informed they give Abundance of Praises to the Piety and great moral Virtues of the Pope that now reigns, by Protestant Travel-  
 lers that come from Italy: Would to God, that \* If the Body  
 we could say as much of all those whom we call of those whom  
 Ministers in the Anti-Romanist Sects ! We might they call the  
 then hope, methinks, that the Oracle which is Roman Church  
 addressed to Viterbo, will at last be entirely ac- would re-  
 complished ; and that as all Christians have trench the  
 the same God, and the same Hopes, with the Things that  
 common \* Principles of the same Faith, in the are erroneous  
 Decalogue and in the Creed, called The Apostles, and superstiti-  
 they should at last make but one Flock under the their Doc-  
 same Shepherd, in a profound and unalterable trine, un-  
 Peace. doubtedly we  
 should find a-

mong them entirely the pure Christianity ; but it is to be feared, I confess, that the bad Part, which is much prevailing, will, as mortal Poison, spoil the good one. And besides, the Truth is, there is a great Distinction to be made, between what may be called the *Romish* Religion, in those that sincerely profess it, and the *Romish* Faction. Those who have their Eyes open, and consider the first in a charitable Disposition of Mind, cannot but be moved with Pity for it ; but the other, I mean the Faction, always ready to destroy with Fire and Sword, without Examination or Mercy, whomsoever will not submit to its Tyranny, necessarily produces Sentiments of another Nature ; and at least forces to mingle Horrour with Compassion.

## L E T T E R XXXII.

S I R,

WE could not find any Litter at *Florence*, to carry us to *Bologna*; I know not by what Accident the whole Country was covered with a Deluge of Monks, who took up all the easy Carriages. We had two days Journey to make thro' a very rough and mountainous Country. It is not absolutely impassable in a Calash, but as we should have been oftentimes forced to alight and walk afoot, in the most difficult Places, which are frequent, we resolved to make use of Horses.

THE Way between *Florence* and *Bologna* is a perpetual Chain of the *Apennine* Mountains; the highest we met with in our passage is called *Monte Juovo*. The Country, generally speaking, is barren and desert, only the Valleys of \* *Scarperia*, and † *Fiorenzola* deserve a somewhat better Character: The first of these Places is famous for Cutler's Work, where for five or six Pence you may buy a Knife, with a dozen of Blades to one Handle: there are some of all Prices.

\* On the third of July 1642, this little Town was destroyed by an Earthquake.

Schrad. † *Fiorenzola* was built by the

*Florentines*, An. 1332. *Villani* writes, That they laid the Foundations of it under the Ascendant of the Sign *Leo*, that it might become a Potent and durable City: But he adds, That those Precautions were very unsuccessful. Some think this is the *Fidentia* of the Ancients.

KIRCHER says he observed, that towards the Village of *Pietra-Mala*, the Air sparkles sometimes in the Night time. And, \* near the same Village, I took notice of another *Phænomenon*, which is, indeed, extremely curious. In the Middle of a hard and stony Way, where there is no Cleft or Opening to be seen, there arises continually a Flame, which is as pure as that of a dry Brush. 'Tis extinguished by extraordinary Rains, but, immediately after, it breaks forth with greater Violence than before. Ordinary Showers serve only to irritate it, and render it more bright and lively. I shall perhaps find an

† Occasion

\* They call this Fire *Fuogo del legno*: One may go on Foot from *Pietra-Mala* in a Quarter of an Hour's Time.

† Occasion to entertain you with a larger Account of this *Phænomenon*, which in my Opinion is very rare, and the more considerable, because I know none that has mentioned it. † Since it happened that I discovered

this very curious Fire, of which I never found any mention in Books, many Travellers have expressed to me the great Satisfaction they have received by their seeing it.

A LITTLE on this side, between *Pietra Mala* and *Loyano*, at the Village called *Scarica l'Asino*, are the Limits of *Tuscany*; the Great Duke of *Tuscany's* Arms are on one Side of a Post, and the Pope's on the other.

FROM the Top of the last Hills which end at *Bologna* on that Side, we discovered the Sea on our right Hand, and directly opposite to us we had a full View of the vast and admirable Plain of *Lombardy*; which spreads it self along the *Po*, between the *Alps* and *Apennine* Hills. The Surface of the Sea being every where Spherical, we could see but a little Part of it at once; ye *Lombardy* being exactly level, it discovered to our Eyes an open Land, no less fruitful and delightful, than of a vast Extent. Those are in an Errour who have written that the *Apennine* extends itself from one End of *Italy* to the other, as the Middle-Bone of a Fish.

THE *Apennine* sinks by degrees into little fertile Hills, as it approaches *Bologna*, which is seated at the Foot of the same Hillocks, adjoining to the flat Country. To take a full Prospect of it, you must go up to the Convent of St *Michael* in *Bosco*; where at the same Time you will have the Pleasure to see one of the most magnificent Monasteries in *Italy*. 'Tis certain, there are few Sovereign Princes whose Palaces are near so beautiful. I know not whether the Monastery of the *Dominicans*, and that of St *Saviour*, are superiour to this; but in the general I can assure you, the Convents in *Bologna* are extremely large, and magnificent. *BOLOGNA.* *Bononia.* An Archbishoprick and University. Built by the *Tuscans*; named *Felsina* by *Felsinus* a *Tuscan King*; and *Bononia* by *Bonus. Col. Roman.* upon the *Via Æmyl.* at the Foot of the *Apennine.* *Misurata dentro*

*d'alle Mura, fu ritrovata esser d'ambito cinque Miglia; di lunghezza, duo, meno un quarto: e di larghezza, oltra ad uno, Leand. Albert.*

The Archbishop has the Title of a Prince of the Empire.

\* Pope Nicholas An. 1278.

† *Bolognesi senza Fisco & Citadella.*

*BOLOGNA* is the Seat of an Archbishop, and the second City in the *Ecclesiastical State*; it is reckoned to be somewhat greater and even richer than *Florence*, and to contain more Inhabitants by a Third Part: 'Tis enclosed only with a single Wall, and has no Citadel. After it had been cruelly harassed by foreign Wars and intestine Broils, it was forced at last to throw itself into the Arms of the \* Pope. But tho' the People of *Bologna* surrendered up their Liberties, and became a Part of his Holiness's Dominions, yet they made a Kind of honourable Composition with their new Master, and submitted only on these Terms: † That he should never put them under the Lash 'of a Citadel'; that the Estates of the Citizens should never be subject to Confiscation under any Pretext whatsoever; and that they should still have an Auditor of the *Rota*, and an Ambassador at *Rome*. All which Conditions have been faithfully observed hitherto.

In one of the Halls of the University there is a Monument erected to the Honour of *Gabriel Tagliacozzo*, an expert Surgeon, who made artificial Noses, Ears, and Lips, of live Flesh. *Huguetan.*

*Pliny, Silius Italicus*, and some other ancient Authors mention this little River. A little under its Source, which is near *Pisoye*, it receives the Waters of the famous Baths of *Poretta*, and afterwards discharges itself into the *Po*, about four Miles from *Ferrara*.

THE University was Founded in the Year 425, by *Theodosius* the Younger; but it owes its chief Splendor to *Charlemain*: It is with respect to this University that the City stamps upon its Coin *Bónonia docet*; and the Word *Libertas* is also added in the Coat of Arms, and truly remains in a manner.

THE little River *Renno*, that passes not far from the City could not make it a fit Place for Traffick, without the Canal of Communication by which it is joined to the *Po*. There are in this City Four hundred Silk-mills; and besides, the Inhabitants trade in Wax, Hemp, Flax, Hams, Sauciges, Soap, Snuff, and Perfumes: They sold their little Dogs very dear when they were more in Fashion than they are at present. They tell

a plea.

a pleasant Story of a certain honest Traveller, a Native of *Limoges* in *France*, who in his Passage thro' this Town observing what vast Sums were paid for these † little Creatures, went immediately home to his own Country, and returned with a whole Kennel of Mastiffs, hoping to sell them at much dearer Rates, proportionable to their Weight and Bulk.

† It may be questioned, I think, if more of these formerly renowned Dogs are now to be found in *Bologna*, than in any other Place.

THE Houses are generally built of Stone and Brick, plaistered over; and there are also some of Free-Stone. almost all the Streets have double *Portico's*, as at *Padua*; but here they are both larger and higher, not unlike to those in *Covent-Garden*. The Streets are also pretty straight; and, all Things considered, it may be said, that *Bologna* is both a good and a fine Town. The Women are not so much confined as at *Florence*; we saw a considerable Number, and some of them were very handsom. The richer Sort endeavour as much as they can to imitate the *French* Modes, as they do almost every where else.

GENERAL *Caprara's* Palace is one of the finest in the City. Here we saw many rich Spoils which he took from the *Turks*,

THE Cardinal Legate, and the *Gonfalonniere* with his Counsellors, lodge in the publick Palace; above the Gate of which there is a \* Statue in Brass of *Gregory XIII*, and on one Side of it that of *Boniface VIII*, with this Inscription:

\* This Statue weighs eleven thousand Pounds, and is very much esteemed. It was made by *Alexander*

*Bonifacio VIII. P. M. ob eximia erga se merita*  
S. P. Q. B. A. M. CCC. I.

THIS other Inscription is upon the Front of the same Palace, and contains some Particularities of the Ceremony performed in the Crowning of *Charles V*, by *Clement VII*. He was first crowned at *Aix la Chapelle*, the 22d of October 1520.

*Mingante*, whom *Augustin Caracchio* called the unknown *Michael Angelo*.

C L E M E N S

## CLEMENS VII. Pont. Max.

UT Christianæ Reipub. statum reformaret, cum  
 \* I have read *Carolo V. Cæs. Imp. Bononiæ congressus est. In*  
 this Inscription : but it hanc Urbem *Cæs.* Nonis Novembr. Anno à  
 was a Friend Christi Natali 1529, introiit : pro Templi foribus,  
 of mine that de more, *Pontificem Max.* adoravit. Ejus hortatu,  
 gave himself & consilio, cum, restituto in Mediolani Avitum  
 the Trouble of Regnum *Fancisco Sfortiâ*, ac Venetis pace datâ,  
 Transcribing Cunctæ Italiæ otium ac Tranquillitatem optatam  
 it from reddidisset ; Imperii Coronam hoc Pompæ ordi-  
 the Original : ne accepit. Fenestra hæc ad dexteram, fuit porta  
 I hope few or accepit. *Fenestra hæc ad dexteram, fuit porta*  
 no Faults will *Prætoria ; & egressus Cæsar per pontem Sublicium,*  
 be found in it. in *Ædem D. Petronii deductus, Sacris ritè pe-*  
*ractis, à Pont. Max. Auræam Coronam Imperii*  
*cæteraque Insignia accepit. Inde, cum eo trium-*  
*phans, Exercitu ornatiss. præeunte, Urbem per-*  
*lustravit. Cùm Ambo in eodem Prætorio totam*  
*Hyemem conjunctiss. egissent, Cæsar post suum*  
*adventum Mense V. in Germaniam, ad Tumul-*  
*tus Impiorum Civium sedandos, & Bellum Tur-*  
*cicum, cum Ferdinando Fratre Pannoniæ Rege*  
*apparandum, profectus est.*

Hujus rei Monumentum hoc, Innocentio Cibo  
 Cardin. Legato auctore ; Uberto Gambarâ Urb.  
 Præf. referente, S. P. Q. B. extare voluit.

Non. Novemb. M. D. XXX.

ANOTHER Inscription relates the Miracle  
 wrought by an Image of *our Lady*, who delivered  
*Bologna* from the Plague ; it begins thus, *Adeste,*  
*O Sol, & Luna Testes ! &c.*

IN another publick Place, one named *Ugolino*  
 is painted on the Wall, hanging by one of his  
 Feet, with these Words upon that Figure, *Ugolino*  
*Traditore, filatugliaro alla Patria.*

I REMEMBER a Man of that Name, Count  
*Ugolino della Gherardesca*, one of the Heads of  
 the *Guelphs*, and Tyrant of *Pisa* ; whose Tragical  
 Story,

Story, and \* most miserable End ought to be continually before the Eyes of those who govern the People; whether they have been lawfully called to do it by one of the two established Ways; or whether they have indirectly gotten the Power into their own Hands.

\* See the History of John Villani, l. vii. c. 120; 127. and the Historical Memoirs of Paul Tronci, pag. 262. † Ulysses.

IN the same Palace we saw the Cabinet of Curiosities of † *Aldroandus*. That of the Marquess of *Cospi* is united to it, and the whole belongs to the City. Every Piece in these Cabinets has its Name written upon it ||. We observed the Picture of a Woman, whom *Aldroandus* says he saw, who having a long and thick Beard like a *Capuchin* Fryar, was fit enough to be made a Pope. See p. 86.

|| M. Lotier, a Banker, had an excellent Cabinet of Medals, He had two Orbs of Brass,

of uncontroverted Antiquity. They are only ignorant Persons, who pretend that there are no ancient Orbs, saith Mr *Spon*.

BUT there is nothing in both these Cabinets so rare and surprizing as an Hundred and eighty seven Volumes in *Folio*, all written by *Aldroandus* his own Hand, with more than two hundred Bags full of loose Papers, which they shewed us in the same House. 'Tis true, the Margins are large, and the Lines not close.

THE great and beautiful Fountain over against the Palace is the Work of the famous *John* of *Bologna*.

The Statues were made by *Bologna*; but the rest of the Work was

performed by *Antonio Lupi*, according to the Design of *Lauretti*. The Water-spouts are too small for a Fountain that is so large and magnificent in either Respects. 'Tis positively asserted, that it cost Seventy thousand Crowns of Gold, comprehending the subterraneous Canals.

ST PETRONIUS's is the greatest Church in the City. Here we observed *Cassini's Meridian* Line, which is drawn on a Copper Plate set in the Pavement; and is two hundred and twenty two Foot long: The Situation of the Church is almost

almost East and West ; so that the Line beginning at the Entrance of the great Body on the Left-hand, passes between the Pillars without any Obstacle, almost to the End of the little Nave, Directly over the Noon-point of this Line there is a little Hole in the arched Roof of the last Nave ; thro' which a Ray of the Sun enters, and marks the *Solstices* and *Equinoxes* upon the Line. This is an infallible Method, and the Operation may be easily performed in a convenient Place ; for the whole Secret consists in measuring the Degrees on the Line, proportionably to the Height of the Hole thro' which the Ray enters.

AT the Church of *Corpus Domini* they shew an embalmed Body, which is black and dry, like a Mummy ; and pretend that, 'tis the Body of a \* Saint that works many Miracles. She is seated on a Stool, and muffled up in an hundred Sorts of Hoods, with many Rings on her Fingers. Her Nails and Hair, if you will believe our Informers, † grow as much now as when she was alive ; which was the first and principal Mark of Holiness that laid the Foundation of her Fame. 'Tis impossible to behold such a ghastly Spectacle without some Sort of Horror.

THEY have also an extraordinary Veneration for an Image of *our Lady*, made by *St Luke* ; and are perswaded that she would infallibly come once every Year to visit them, if they did not go to fetch her : But they are too complaisant not to take a Journey of five Miles to wait upon her at the Place of her Residence ; and for three Days afterwards they carry her about the City with more Pomp and Ceremony than was used in the Reception of *Charles* the Fifth, and *Clement* the Seventh. The Corporations or Companies of Artificers, the Fraternities, Convents, Parishes, Magistrates, *Gonfalonnier*, and Legat, assist

\* *Katharine Vigri.*

† The famous *Ambrose Paré*, Surgeon to the Kings *Charles IX.* and *Henry III.* writes, That he kept a Boy Twenty Years, whose Nails grew as much as when it was alive.

At Mount *la Guardia*, They are making a covered Way to go in Procession from the City to that Mountain : and the Work is already far advanced.

sist all together at the Solemnity of this Procession. The *Madona* is carried under a rich Canopy, and when she passes by, the Spectators throw themselves upon their Knees with savage Sighs and Groans, that put us in Mind of your *Quaker's* Meetings.

WE also went to see the magnificent Chapel and Tomb of St *Dominic* in the Church of the *Dominicans*. The Benches in the Quire are adorned with inlaid Work of several Colours, done by Fryar *Damian* of *Bergamo*. The same Praises are given to this Work now, that were wont to be bestowed on it formerly; for commonly one half of our Actions proceeds merely from Custom. Nevertheless, that Art has been very much improved since those Times; they have found out the Secret of imprinting natural Colours on the Wood; and in the general, such Works are now performed with quite another Turn, a great deal more Delicacy and Exactness.

IN the same Church we observed the Tomb of \* *Hentius* King of *Sardinia* and *Corfica*, Bastard *Enzelin*.  
 Son of the Emperor *Frederick* II. That young Prince was taken Prisoner by the *Bolognians*, as he was coming to assist their Enemies the People of *Modena*. His Father left no means unessayed to procure his Liberty: he strove in vain to move the *Bolognians*, both with Prayers and Threatnings, and at last promised to † surround their † — Cum tantum Auri pro redimendo Filio pollicetur, quantum ad mortuam Bononiæ circulo aureo cingenda sufficeret.  
 He lived two and twenty Years nine Months and sixteen Days in Confinement, and dyed in *March* 1272. There is an Epitaph on his Tomb that gives a particular Account of the whole Story. Says the Epitaph.

WHEN

WHEN I reflect on the *Emperor's* Offer, and the *Obstinacy* of that little *Republick*, I cannot forbear suspecting that there was some *Mystery* in the *Golden Circle*. If *Frederick* had intended to make his promised *Chain* heavy, 'tis probable he would have offered some particular *Sum*, without using the ambiguous *Expressions* of *Circle* and *Surrounding*. And the *Bolognians* would not have been so inexorable, if they had not feared to be deceived, and perhaps imagined that the *Circle* would at last dwindle into a *Thread*.

\* This Tower was erected by Gerard *Asinelli*, *Ann.* 1109. It is three hundred seventy six Foot high, according to some printed Relations; but I do not believe it is so

high. This Tower would then be one hundred seventy four Foot higher than the famous Column vulgarly called, *The Monument*, at *London*; which in my Opinion cannot be. The *Garisenda* was built by *Otho* and *Philip Garisendi*, *Ann.* 1110. Its Height amounts to an hundred thirty, and its Inclination to nine Feet. *Gal. Guald.*

THE Opinion of those who pretend that this Monument was purposely erected in a leaning Posture, does certainly proceed from their Ignorance. It is a square and plain Tower, built of Brick, like those of *Siena* and *Viterbo*, mentioned in one of my preceding Letters. It was not designed for an Ornament, nor erected to display the Wit of the Architect; and, without doubt, it was more for the Interest of those that built it to secure the Stability of its Foundations, than to affect an useless Singularity in its Structure. And, after all, it would not be a very difficult Task to build an inclining Tower. You are

are not ignorant of the Reasons on which such an Operation might be grounded, and you may try the Experiment when you please, by making a Pile of the Men on your Tables. But we must confess that † an high Tower built after this † The little Manner, cannot be so firm as if it was erected Lodges which perpendicularly on its Foundations: A sensible are round the Architect does not erect his Pillars in a leaning lowest Part of this Tower Manner, to support the Weight of his Building. have been So that this being well considered, the Monks built since; so that we must not infer any Thing from their being Le- without doubt, would be more easily overturned vel with the Pavement. by the shaking of any violent Tempest, or by an Earthquake, than if it was perpendicularly erected upon its Basis: Being already disposed to fall on one Side, [never on the contrary;] and driven, as one may say, by its own Weight, to which at present it does not resist but with a Sort of Difficulty. This Tower puts me in Mind of a Story related by *Childrey*, one of your *English Naturalists*, that there is a Steeple in *Bristol* which is variously agitated, according to the Motion of the Bells.

BEFORE I came hither I had seen the Epitaph of that *Proculus* who lies interred in *St. Proculus's Church* in this City:

*Si procul a Procuro, Proculi campana fuisset;  
Jam procul à Procuro, Proculus ipse foret.*

But I always fancy'd, according to the common Opinion, that *St. Proculus's* Bell had knocked out his Namesake's Brains; whereas I am informed here, that this *Proculus* being a very studious Person accustomed himself for several Years to rise every Morning at the Sound of that Bell; which at last made him Sick, and was the occasion of his Death.

THERE

See the Differ-  
tation on this  
Riddle,  
p. 634. of this  
Volume.

THERE has been so much Noise made about the Ænigmatical Inscription which the curious Travellers usually go to see at the Country-house of the noble *Volta*, that I continued for some Time irresolute whether I should send you a new Copy of it. But at last, considering that perhaps you had never heard of it, I could not forbear sending you a Thing that is too singular to be entirely neglected, tho' of no Importance.

The Inscription of *Bolonia*.

D. M.

ÆLIA LÆLIA CRISPIS

NEC VIR NEC MULIER NEC ANDROGYNA

NEC PUELLA NEC JUVENIS NEC ANUS

NEC CASTA NEC MERETRIX NEC PUDICA

SED OMNIA:

SUBLATA

NEQUE FAME NEQUE FERRO NEQUE VENENO

SED OMNIBUS:

NEC COELO NEC AQUIS NEC TERRIS

SED UBIQUE FACET:

LUCIUS AGATHO PRISCIUS

NEC MARITUS NEC AMATOR NEC NECESSARIUS

NEQUE MOERENS NEQUE GAUDENS NEQUE FLENS,

HANC

NEC MOLEM NEC PYRAMIDEM NEC SEPULCRUM,

SED OMNIA,

SCIT ET NESCIT CUI POSUERIT.

THE shining Stones so generally known under the Name of the *Bononian* Stones, are found on the Hill of *Paderno*, three Miles from the City. *Barthol. Zanicheli* was the only Person that knew how

how to prepare them. Those who have written that these Stones are shining without being \* prepared, have not been well informed. They prepare this Phosphorus,

leaving the Stones, if they have a Mind, in pretty big Pieces; and they also prepare it, after they have pulverized them. I took some of both at Mr Zanicheli's; but this shining Faculty wasted by Degrees; and six Years afterwards there was none of it left.

WE find the Heats no less troublesome here than among the sandy Mountains of the *Apennines*; but to make Amends, we have Ice and all Sorts of cooling Liquors. Through all the Country, Men use Fans as well as Women; there are some made of Past-board, not unlike to a Sort of Weather-flag, and sold for a Penny. In our Inn we had a Machine that plaid on the Table to drive away the Flies; which is not a new Custom; which we may be convinced of by the two following Verses.

*Lambere quæ turpes prohibet tua prandia Muscas,  
Alitis eximiae cauda superba fuit.*

THIS Instrument at our Inn was not made of Peacocks Tails, as those *Flabella* of the *Romans* Time; which certainly also were not made for the Use of the common People. But I have seen the Flies driven away from the † Pope's Nose Innocent XII, some Years after the Dates of these Letters. See p. 631. Vol. II. by such an Engine that they call a *Muscaria Pavonina*; which is a Sort of an open Fan made of the Feathers of a Peacock, and fastened to the End of a gilt Stick, adorned after several Manners; and, as I take it, about six Foot long. When the *Pope* is carried in publick in Summer-time upon Mens Shoulders, seated in a Chair of State, which deserves enough to be called a Throne; two Officers on each Side of him, hold up these Instruments near his Face, to drive away

away the Flies ; and that Motion managed by skilful Hands, even produces a gentle Gale, very agreeable to his Holiness, who indeed in that Time is harnessed in a very heavy Equipage ; as formerly was *St Peter*, his Predecessor, upon the like Occasion ? Another Officer takes a great deal of Care to shade the Holy Father, under a *Parasol*, which he holds by a Handle like those of the *Muscaria*'s :

WE were two or three Times entertained at *Bologna*, with certain Tortoises, which they have about that Place ; and are commonly as big as a Plate : The Flesh of them is firm, and the Taste is reckoned good by those whose Palate is used to this Food. The great Sea-tortoises has certain Bits in them that the most nice Travellers like excellently well.

*PALUMBINO* relates in his Collection of moral Inscriptions ; and *Schradernus* also in his *Monumenta*, if I am not much mistaken, has a *Latin* Inscription, that was to be seen in their Time upon one of the Gates of *Bologna*, or very near it, which, I confess, does not seem to have been placed so conveniently in that Region, as it would have been under a Church-porch, and in the vulgar Tongue. But however, the Reflections which are contained in these moral Verses, being in themselves very good, and capable of raising a wholesome Contempt of the Things of the World, which are despicable ; I shall willingly relate those Verses here, to raise again, as much as in me lies, this little Monument which is now destroyed.

*Si tibi pulchra domus, si splendida Mensa, quid inde ?  
Si species auri, argenti quoque Massa ; quid inde ?  
Si tibi Sponsa decens, si sit generosa ; quid inde ?  
Si tibi sunt Nati ; si prædia magna ; quid inde ?*

*Si*

*Si fueris pulcher, fortis, divesve ; quid inde ?*  
*Si doceas alios in quâlibet arte ; quid inde ?*  
*Si longus Servorum inserviat ordo ; quid inde ?*  
*Si faveat Mundus, si prospera cuncta ; quid inde ?*  
*Si Prior, aut Abbas, si Dux. si Papa ; quid inde ?*  
*Si felix, annos regnes per mille ; quid inde ?*  
*Si rota fortunæ te tollit ad Astra ; quid inde ?*  
*Tam citò, tamque citò fugiunt hæc, ut nihil inde.*  
*Sola manet virtus, nos glorificabimur inde.*  
*Ergo Deo pare, bene nam tibi provenit inde.*  
*Quod fecisse voles, in tempore quo morieris,*  
*Id facias Juvenis dum corpore sanus haberis.*  
*Lex ea sit Vitæ Regula firma tuæ.*

THIS Maxim in the three last Verses, is *Cicero's* Maxim as we have already seen at *Villa Benediti* : And I do not believe, indeed, there can be a more profitable Thought.

THE foregoing Verses put me in Mind of what *Horace* says,—

*Quid vici profunt, aut Horrea ? Quidve Calabris*  
*Saltibus adjecti Lucani ? Si metit Orcus*  
*Grandia cum parvis, non exorabilis auro.*

Lib. 2. Ep. ii. 177.

LAST Night about Sun-setting we left *Bologna*, and travelled ten Miles to *Samogia*, a little Village equally distant from that City and *Modena*. We are assured that henceforward the whole Country, as far as the *Alps*, is as smooth and even as a *Bowling-green*, and that all the Ways are bordered with tilled Grounds, and Vines supported by Trees planted Chequer-wise : We have been already accustomed to such Objects in several Parts of *Lombardy*, and must expect to meet with almost nothing else in that Country : Such a Disposition of the Land is certainly good

in its own Nature, and very pleasant, but at last it grows tedious to the Eye of a Traveller; the Sight being perpetually bounded with Rows of Trees, and wanting the necessary Pleasantness of Variety.

I have read in an *English* Relation of the *American* Islands, that there are great *shining Flies* in *Barbadoes*, which might serve for Candles; and that the *Indians* usually tie them to their Arms and Legs, when they travel in the Night.

\* They are called *Lucci-ole*.

† This Fort has four Bastions; which bear the Names of St *Mary*, St *Peter*, St *Paul*, and St *Petrus*.

MODENA.

A Bishoprick. *Titus Livius*, and in all the *Roman* History, was *Mutina*, a *Roman* Colony; a City, ruined by the *Goths* and *Lombards*, rebuilt by *Charlemagne* and its own Citizens, who were dispersed in the Neighbourhood.

YESTERDAY in the Evening, as we drew near to the abovementioned Village of *Samogia*, we saw a Thing unusual to us, and not unpleasant to our Eyes; tho' it is not at all heeded by the People of the Country, by reason of its Commonness. All the Hedges were covered with prodigious Swarms of *shining Flies*, and every Bush seemed to be on Fire. The Fields and Trees were no less full of them, and the whole Air was brightened by their Lustre. You would have sworn, that either it rained Stars, or that these Luminaries flew through the Skies; at least *Philo* and *Maimonides* would have been of that Opinion, who imagined all the Stars to be living Creatures.

THE little \* *Insects* are almost of the Shape of Huges, but they are not above two Lines and an Half long, and one Line in Breadth. The shining Part is a little pale yellow Hair under their Belly, which is stretched at every Motion of their Wings, and at the same Time darts forth a very bright Glance of Light.

WE set forwards this Morning very early, and in two Hours arrived at *Modena*. By the Way we saw the Fort of † *Urban VIII*, and a little on this Side of it we crossed the River *Panaro*, which separates the Territory of *Bologna* from the Duchy of *Modena*.

THE ancient *Mutina*, so often mentioned by *Titus Livius*, and in all the *Roman* History, was undoubtedly upon the *Via Æmylia*, a little Distance

stance from *Modena*, which is now in Being. Neither *Leander*, nor *Schotus*, nor any other Author that I have met with, do mark exactly the Place where the ancient *Modena* was; though they say there are yet several Ruins of it found, and that it was built upon a rising Ground.

*MODENA* where we are at present, is situated in a flat Country, very fruitful in every Respect: But the City appears to me to be as it were destitute of Trade; from whence we must conclude, that the greatest Part of its Inhabitants are not very rich, notwithstanding their Corn and their Fruits. The Fortifications formerly made by *Hercules d'Est*, the second of that Name, are much neglected. The Streets are narrow, not well paved, excepting two or three; especially *La Rue-du-Cours*, which certainly is long and broad enough. There are Porticos almost every where on each Side of the Streets, as at *Padua*, and *Bologna*; and that has some Convenience for People that walk on Foot; but these Porticos are low and narrow; and besides these Sorts of Galleries at the Foot and Out-side of the Houses, make the lowest Stories dark, and would spoil the Handsomness of the Buildings, if they had any.

The Walkup-  
on the Ram-  
parts is also  
very agreea-  
ble.

UPON our just coming from all these great Cities of *Italy*, we could not much admire either the Churches or Monasteries of *Modena*. There are some good Pictures of *Guido*, in the Cathedral, dedicated to St *Geminian*. There are also some at the Jesuits, and the Benedictine Monks, whose Convent is fine.

THE ancient Palace was a very indifferent Building; but the new one, which is partly built upon the Ruins of the First, has very promising Beginnings. There are very fine Apartments in it, with a rich Gallery of Paintings:

\* Francis, Second of that Name.

and a very considerable Library as well in respect of printed Books as Manuscripts. \* The Prince is a great Lover of Arts and Sciences: The Persons of Distinction that we have seen here extoll him, and assure us that he is extremely beloved by the People. His Highness sent my Lord a noble Treat, about an Hour after his Arrival; and the next Day he received him after the most obliging manner imaginable.

I am,

S I R,

Your, &c.

Modena, May 28. 1688.

**I** PAST lately some Days at *Modena*, a little City almost round, in the Middle of Lands. They had made several Improvements to it; and indeed, I found it better than it appeared to me the first Time. I arrived there with a Friend who had taken a Letter, from Mr *Magliabecchi*, at *Florence*, for Mr *Bacchini* a Benedictine Monk, who received us with a great deal of Civility: all Monks are not unbred. I was glad to meet this Gentleman at *Modena*, for several Persons had mentioned him to me at *Rome*, and elsewhere, with a great deal of Esteem for him, as being of the Number of those whom they call Learned; and together a modest, agreeable and very honest Man. I am informed he has published several Books. As for his *Journal of Learning* which he writes in *Italian*, He told us, that it was a dying Match ready to expire, for Want of Matter to feed it. The *Virtuosi* in these Countries, have not been of late Years great Writers of Books; and Father *Bacchini's* Bookseller, a Man not to be easily contented, will have none but new Extracts out of new Books: from whence will he pretend to be furnished with all these Novelties? He will print nothing, he says, that one may have read in other Journals that are written  
in

in any Language whatsoever; so that either Mr *Bacchini* must write all, both the Books, and the Extracts, or his Journal must cease.

THIS courteous Monk had the Complaisance to conduct us to several Places, and among the rest to the Cathedral; partly to shew us the famous *Secchia Rapita* of *Bologna*, of which the Valiant *Modenois* triumphed; and which caused the bloody Disputes, which *Tasso* has so agreeably described in his Tragicomical Poem.

THIS famous *Bucket* made the Conversation turn upon the Civil Wars, that have at different Times afflicted *Italy*: and it was observed that Sovereigns, who are Protectors, and nursing Fathers of the People, ought to take a great Care early to hinder the fatal Use of *Names*, by which the seditious Cabals distinguish themselves; because the Chiefs of the Factious Parties, the Malecontents, and Envious, and those, who only seek to aggrandize themselves under false Pretences, would in vain cabal for their own Interest, tear themselves in Pieces, and ruin one another; these Contests would necessarily terminate amongst themselves alone, if they did not find a Way to engage the People in their Factions under various Pretences; and especially in giving *Names* to these Factions under which those that are not concerned in the Matter, inroll themselves; very often having no other Design than that of taking a Friend's Part. Some follow the *Guelphs* after this manner, and others the *Gibelines*, without knowing either, what is the true Occasion of the Quarrel; what those *Names* that they assume signify; or what is the Design of these Seditions. These fatal *Names* are frequently the Occasion of general Insurrections: of the dreadful Division of the whole Country, and consequently are the Cause of Hatreds, Murders, Burnings, and all the greatest Misfortunes which are the inevitable

Consequences of Civil Wars. An *Italian* Gentleman of the Company, took an Occasion of asking us what Sort of People those *W—s*, and those *T—s* of *England* were, of which there had been of late more than ordinary Talk? If it was true, that by a pretended wise Policy, the Government might foment these two Factions; to the End, that if one of them, growing too powerful, endeavoured to get the Upper-hand in the Government, by hazarding the Peace and Publick Good of the Nation, the other was ready to Counter-balance that dangerous Power? He very much blamed this Sort of Policy, supposing it was true that there was such a Design; as a certain *English* Traveller said at the Prince's Court: and he concluded that to prevent the general Troubles, whose Original is nothing else but the particular Interest of some Great-heads, nothing could be done better than to forbid under Pain of Death ever to pronounce the two Words commonly used to express the two Factions by, and especially if Religion was in any wise concerned. *Sanfon* relates in his *Voyage to Persia*, printed at *Paris* in 1695; that it is a Sort of a Proverb in that Country, that though one should boil in the same Kettle a *Sunny*, which is a Follower of *Omar*, with a *Chiaï*, Follower of *Haly*, the Antipathy of these Sectaries, or to speak more properly, of these factious Men is so great, that their Substance would never mingle, nor the Juices of their Flesh incorporate, or be mixed together. Indeed there is no Hatred like to the Blind Hatred of People engaged in Factions. This Fury enters into the most united Families, and makes them commit the most horrible Cruelties upon Persons of the same Blood, to the Destruction of each other, notwithstanding the most sacred and strictest Union. May God preserve thee, dear *England*, from such *Sunny's* and such *Chiaïs*!

THERE

THERE is indeed a fine Collection in the Duke's Palace of some Works of the most famous Painters. The *Knight of Corregio*, which is a Nativity, is one of the fine Pieces which they boast the most of ; but I wont enter into any particular Account of those Pictures. We designed to have gone from that Gallery to the Library ; but it happened, that Mr *Muratori* who is the Keeper of it was not in Town. Father *B.* told us, that however it would not be impossible to satisfy our Curiosity in that Point, but that in the Absence of the Library-keeper, perhaps he should be obliged to ask Leave of his Highness : and so, we easily saw that there was a little Laziness in the Matter, rather than any Thing else ; for in every Country there are Under Library-Keepers : but no body would insist upon it ; and so much the less, because they assured us that there was not either any Manuscript that was older than the IX Century, or any printed Books that we could not see elsewhere ; tho' in general the Library is fine.

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### L E T T E R XXXIII.

S I R,

OUR Calashes brought us in four Hours *REGIO*. from *Modena* to *Regio*. There is nothing particularly remarkable in this City ; but in the general 'tis better built, and more pleasant than *Modena*. They boast much of their \* Church of *St Prosper*, but they who have seen *Rome* and *Naples* will hardly be persuaded to admire the Churches of *Regio*. They strive also to gain some Reputation by their Works in Bone, and by their Spurs ; as those of *Modena* do by their Masks ; but these are poor Things to acquire Fame. *Guido* : but he

*Regium Lepidi. Col. Rom. upon Via Emilia, in a fruitful Soil. \* Huguetan says, there are two famous Pictures in it, one by Corregio, and the other by Guido : but he*

forgets to tell us what they are.

† Or Images  
of our Lady.

Fame. Their finest Works in Bone are partly little Rings, sold for Six-pence a Dozen, Deaths-heads, Shrines for Relicks, *Agnus Dei's*, and Croffes, as coarsly done as ever you saw. They have store of † *Madona's* and Relicks. I am informed that some ancient Inscriptions have been found at *Regio*, in which that City is called *Regium Lepidi* without mentioning who that *Lepidus* was. The other *Regio* in *Calabria ulterior* bore the Name of *Regium Julium*; and 'tis observed, that the Inhabitants of the first were by the *Latin* Authors called *Regienses*, whereas those of the latter were named *Rhegini*. And the last *Regium* or *Rhegium* is also thought to be derived from the *Greek* Word *Ῥήγιον* because *Italy* is divided, and as it were broken from *Sicily* at that Place. This City was also ruined by the *Goths*. *Le Corio* has written in his History of *Milan*, that they did not begin to rebuild it, 'till the Year 1314.

THE Inhabitants of our *Regio*, Style their Prince Duke of *Regio* and *Modena*; as you know, the \* *Scots* put the Name of their Country before that of *England*, in the Title of the King.

\* *England* and  
*Scotland* were  
united under  
the Name of  
*Great Britain*  
in the Year  
1707.

|| Called *Anilia*  
by *Pliny* —  
*E sopra il*  
*Chiosiro pas-*

*fato la Lenza vedemo la Citta dove Prospero giace, chi fù almondo grand  
lume di Scienza; Faccio de gli Humb.*

P A R M A.  
A Bishoprick  
called *Parma*  
by all the an-  
cient Authors;  
and *Chrysopo-*  
*lis, Julia,*  
*Julia Civitas,*  
by *Sicardus,*  
*Albertuzzi,* *Annius,* and other Writers of fabulous Things.

*PARMA* is seventeen Miles from the Bridge of *Lenza*, we perceived the City at a considerable Distance, because of the Breadth and Straightness of the Road that leads to it, which discovers its highest Spires. The Entry into it is very pleasant, and the City itself deserves the same Character.

rafter. Over the Gate thro' which we entered, we saw the Arms of Pope *Paul III.* You know that Pontiff created his Bastard Son *Lewis Duke of Parma and Placenza*; these Territories having been before united unto the *Ecclesiastical State*. The Citadel of *Parma* was built on the Model of that of *Antwerp*; and the Fortifications of the City are also pretty good. It is divided by the River of *Parma*, which runs thro' the Middle of it; but this River is not navigable.

THERE is nothing extraordinary in the Outside of the Ducal Palace; but they are building another which will be larger and more regular. The Stables are handsome, the Coaches very rich, and the Wardrobe, as they call it, very well furnished. The great Theatre is a very rare Piece of Architecture; and neither *Paris* nor *Venice* can boast of the like. It is extremely large, and yet the softest Whisper may be heard thro' all the Parts of it. Instead of Boxes, the Floor is surrounded with Benches, raised after the manner of an Amphitheatre. It is also much larger than the Floors of Theatres are usually made, and may be filled with Water to the Height of above three Feet. This little Lake when covered with gilt Boats makes a very charming Spectacle, by the Help of a fine Illumination.

BESIDES the ordinary Schools of the University there is a large and fair College, called *The College of the Nobility*. They receive Scholars of all Nations, who are capable of being admitted Knights of *Malta*. Not only the Sciences, but all Manner of Exercises are taught there; and the Pensions are different, according to the Variety of the Exercises. The young Gentlemen eat together in a Refectory, and their Number at present amounts to two hundred and thirty.

WE

\* We had seen before the greatest Part of these Ladies, as they were going out of a Church: That Day was a Festival, which caused a great Concourse of People; we saw them getting into their Coaches near the Church.

WE saw a great deal of good Company at the *Cours*, the publick Place [as your *Hyde Park* is] where the Persons of Quality take the Air in their Coaches; and we observed there a great many fair and handsome Women. We were with some *Scotch* Gentlemen, who not being yet quite weaned from the Prejudice they had entertained, that the *Italian* Ladies were generally little black Women, had almost a Mind to have gone and made Satisfaction to these, whose fair and lively Complexion, and \* genteel Air they much admired. But they were mightily shocked at one Thing, I mean the Custom they have here, as well as at *Rome*, and I believe in the greatest Part of the Cities of *Italy*, that Persons of different Sexes are never mixed together in the same Coach, at least at the *Cours*: Some are full of Men, and others of Women. If I should tell you, that it would be no less Shame to do otherwise, than to walk stark Naked, you might well think that one ought not to take my Expression in a rigorous Sense; but you should understand what ought to be understood, to wit, that this Mixture in a publick Place, at *Parma* for Example, is a Thing so far from the Practice, and even of the Thought of any Person in those Places, that a Woman, with Men in a Coach, would not only be looked upon by the People, to be a *Lewd Woman*, but to be a *Mad one*. These Sorts of Things, as many others, depend upon Custom: If the Ladies of *Zurich* and *Berne*, without going so far as *Italy*, should bethink themselves on a sudden to appear in Publick, and even in the Churches, with their Bosoms half uncovered; and their Arms quite naked up to their Elbows, as the Women in *England* and *France* do very innocently, undoubtedly they would stone them in the very Streets, as they went along.

THE

THE Dome of the Cathedral was painted by *Corregio*: 'tis a very fine Piece. They made us take Notice in this Church of a Tomb, of a *Beato*, who was a Bishop of *Parma*, of the Family *Degli Uberti*. They spoke to us of several Paintings of the same *Corregio*, of the *Parmesan*, of the *Guerchini*, of *Augustine Carrache*, and of *Lanfranc*, &c. that are at the *Recollets*, the *Car-mes*, the *Servites*, &c. but we had already seen so many of those Sorts of Things, that we were much less greedy of them than at our Entrance in *Italy*.

THE City of *Parma*, almost as large as *Regio* and *Modena* together, is situated in a fertile Plain, which the Historians of all Ages have mightily boasted of. They tell us, that the greatest Part of their Lands were formerly Pasture-Ground, and that then they drove at *Parma* <sup>*Parmesan*</sup> a very great Trade with their famous Cheeses, <sup>Cheese: the</sup> which are known and esteemed all over *Eu-* <sup>Best is usually</sup> *rope*: but that at present, they have turned *A-* <sup>worth twenty</sup> bundance of those Lands to Tillage; and that <sup>*Soldi* a Pound;</sup> a great Part of that excellent Cheese, which we <sup>but the Pound</sup> call *Parmesan*, is made chiefly at *Lodi*, and in <sup>contains twen-</sup> several other Places in the *Milaneze*. <sup>ty eight</sup> <sup>Ounces, and</sup> <sup>twenty *Soldi*</sup> <sup>[Pence] of</sup> <sup>*Milan*, make</sup> <sup>but nine Eng-</sup> <sup>lish Pence.</sup>

*Velleribus primis Apulia; Parma secundis*

*Nobilis: Altinum tertia laudat ovis.* xiv. 155.

*Tondet & innumeros Gallica Parma Grege.*

Mart. v. 13. See Lib. ii. 43.

BETWEEN *Parma* and *Placenza*, we passed by <sup>†</sup> *Castel-Guelfe*, formerly a Fortrefs belonging to <sup>†</sup> *Near to it* the *Guelpbs*; and by *Borgo S. Donino* a Bishoprick, <sup>we saw *Castel*</sup> and a small dismantled City, near which was the <sup>*Gibellino*,</sup> great and famous Monastery of *Santa Colomba*; <sup>There are</sup> which the Emperor *Frederick*, the Scourge of all <sup>Truffles every</sup> that fine Country, entirely destroyed. <sup>where in this</sup> <sup>Country.</sup>

N. B. THE

N. B. THE Reader will be a Reason to wonder, that after having seen all the Houses and Cabinets of Princes, in all the Places through which we have passed; we have said nothing to him here of the Variety of curious and notable Things, that are to be seen at the Duke of *Parma's*. The plain Answer to that, is, That neither before our Arrival at *Parma*, nor during our Stay there, any body happened to inform us about any of those Things: and when we left *Parma*, we thought we had seen every Thing that was most considerable. I know they boast mightily of the Library, and the Cabinet of Rarities, where among other Things, is, say they, an *Otbo* of Brass; a *Pescennius Niger*, and some other Medals, supposed to be Antique: I will for the present suppose it with them.

PLACENZA. A Bishoprick.  
Placentia upon the Via  
Æmylia.  
Col. Rom. belonging to the Duke of *Parma*.

PLACENZA is seated in a Plain, five or six hundred Paces from the *Po*. It is a pleasant Town bigger than *Parma*; the Houses are low, but prettily built. The Street of the *Cours*, which they call the *Stradone*, is in a straight Line, and of an equal Breadth throughout. Next the Houses on each Side of it, is a Foot-path fenced in by a Row of three hundred Posts, as at *London*; and these Posts being just ten Foot distant from each other; it consequently follows, that the whole Street is three thousand Foot long.

THE Statues of *Alexander Farnese* Governour of the *Spanish Netherlands*, and of his Son *Ranuccio* the First, are in the great Place.

WE went up to the Top of the highest Steeple, according to our usual Custom, from whence we discovered an admirable Landskip, extremely embellished by the Course of the *Po*; and even saw *Cremona* distinctly, which is twenty Miles distant from this Place. 'Tis not only to have the Pleasure of a fine Prospect, that we commonly

monly ascend some high Tower in Cities ; but to judge of their Extent, and observe the Situation of them.

I HAVE not thought fit to mention the Churches There are of this City, and am resolved hereafter to trouble you very rarely with Descriptions of that Nature ; for, as I intimated to you before, when one's Head is full of the Idea's of such magnificent Churches as we have seen, 'tis almost a Pain to him to look upon any others.

I SHALL only add concerning *Placenza*, that it is thinly inhabited ; that the Houses are generally built of Brick, some of them prettily painted ; and that it's Weights, Measures, and Coins are different from those of *Parma*. Its Fortifications are not very considerable, tho' they are commonly much extolled. The *Pomærium* is surrounded with Posts, without any Buildings : I know not whether I made the same Observation concerning *Leghorn*, in one of my former Letters. There are no Remains of the Amphitheatre which *Cornelius Tacitus* boasts of. — *Pulcherrimum Amphitheatrum opus, situm extra Muros, conflagravit, [Hist. l. ii.] Cecinnâ Vitellianorum Duce,* There were at that Time a great many Houses of Pleasure, between the *Po* and the Town.

WE followed the Course of the *Po*, at some Distance, till we came over against *Cremona*, where we crossed over the River in a Ferry-boat. There are no Bridges on the *Po* below *Turin*.

*CREMONA* in the *Milanese*, is seated on the Left of that River, six or seven hundred Paces from it, upon a Canal that receives its Waters from the *Po*. 'Tis a pretty large City, but even poorer and less populous than *Placenza*. There is nothing at all to be seen in it, tho' its Tower and Castle are very much extolled. One of their Authors has the Confidence

There are some Pictures by *Garratthe* in the Cathedral ; and an Image of our Lady by *Raphael*, at *St. Sixtus's*. *Huguetan*.

*CREMONA.*  
A Bishoprick.  
*Cremona* Col.  
Rom.

\* Una Torre to tell the World, That \* the Tower is reckoned  
stimata la più to exceed all others in Height, and for that  
alta che si ve Reason esteemed one of the Wonders of *Europe*;  
da e per ciò and, That the Castle is the strongest and most  
numerata trà i Miracoli d' formidabile Citadel in *Italy*. If I had not been  
Europa. Una accustomed to the lofty and hyperbolical Ex-  
Rocca la più pressions of the *Italians*, I should have been  
stupenda, la strangely surprized after all these high Praises,  
più forte & to find no such Things as these two pretended  
formidabile Wonders. The Castle is an old, shapeless, and  
che si ritrovi half-ruined Mass, which in its best State deserved  
in Italia. not to be compared to a well-contrived Fort; but  
perhaps might have been reputed tolerable in the  
Days of Cross-bows. And the Tower is neither  
handsome nor very high, but inferior to a Thou-  
sand that are not so much as mentioned. It was  
built by *Frederic Barbarossa*, An. 1184. There is  
a Tradition, that the Emperor *Sigismund* and  
Pope *John XXIII*, went up to this Tower,  
with a certain † Lord of *Cremona*, who re-  
pented afterwards, as he several times declared,  
that he did not throw them down from Top  
to Bottom, merely for the Rarity of the Thing.  
And perhaps it was this Story that gave the first  
Occasion to the Reflexions that have been made  
on the Height of this Tower; too high, in-  
deed, to make such a Jump.

† *Gabrino*  
*Fondulio*, Ty-  
rant of *Cre-*  
*mona*. *Carl.*  
*Tor.*

THE Inhabitants of *Cremona* boast much of  
the Antiquity of their City; but there is no  
Monument of it now remaining; no more than  
of *Jerusalem*. The Antiquity of that Place is  
exactly of the same Nature as that of the *Po*;  
as the ancient Waters of the ancient *Po*, are  
all of them drained, not one drop of them left;  
so it is with the ancient Edifices of this City.

\* MANTUA

\* *MANTUA, vix Misera nimium vicina Cremona!*

Virg. Eclog. ix. 28.

\* The *Cremonesi* having espoused the Party of *Anthony* against

*Augustus*, this Conqueror treated them very ill. He confiscated their Estates, in favour of the chief Officers of his Army; and gave them also some that belonged to the *Mantuan*, unfortunately situated in the Neighbourhood; and it is that which has given Occasion to this Verse of *Virgil*. *Cremona* formerly a *Roman* Colony, rich, fine and populous, has often been exposed to great Sufferings. *Hannibal*, *Vitellius*, the *Goths*, the *Lombards*, the *French*, the *Venetians*, and the *Milanese* have often tormented it, as well as *Augustus*. 'Twas *Frederick Barbarossa* that rebuilt it, and erected this famous Tower I have just now mentioned.

IN the Distance of Forty Miles from *Cremona* to *Mantua*, we saw nothing but Hamlets that deserve not to be named. Only *Bozzolo* is a little Town, inclosed with Walls not supported with Earth on the In-side; and which, by the Figure they make on the Out-side, occasion Passengers to take them for a Sort of a Fortification. It gives Title to a Duke, who, besides this Place, is Sovereign of a Territory that extends some Miles. We passed the *Oglio* in a Ferry-boat, a great and rapid River, that falls from the Lake of *Iffeo* into the *Po*.

I soon perceived, that neither the Geographical Maps, nor the other Descriptions I had seen of *Mantua*, had given me a just Idea of *MANTUA*. its Situation; for it is usually but falsely represented in the midst of a Lake, with which it is almost equally surrounded. To rectify the Mistake, it must be observed, that the \* River *Mincio* flows round it, founded say they, by *Ochonus*, sixty Years, [or perhaps sixty thousand Years,] before the renowned Siege of *Troja*, &c. See *Leander*—*Post Patavium condita fuit à Thuscis. Sola hæc Civitas ex Transpadanis Oppidis ab eâ Gente ædificatis à Gallorum impetu inviolata remansit; & idcirco Mantua dicta est, quasi Manu tuta: Manu, i. Gente.* *Bern. Sacco.*

\* This River is called *Sarga* or *Sarca*, from its Source to *Peschiera*, where it takes the Name of *Mincio*, in issuing from the Lake of *Guarda*. The Noble Venetian *Nani* has written in his History of *Venice*, that this Extent of Water, that is called the Lake of *Mantua*, is a Work of Art.

The Marquisate of Mantua was advanced to the Title of a Duchy, by Charles V. An. 1530. in favour of Frederic de Gonzague.

meeting with a flat Country, makes a Kind of Marish about twelve or fifteen times longer than broad ; and that the City is built on a Spot of firm Land, within the Marish ; but towards one Side of it. Before we entered the City, we passed over a Causey, which is not above two or three hundred Paces long ; but on the other Side, which looks towards *Verona*, the Marish, or Lake, if it must be so called, is much wider. In some Parts of it the Water is always in motion ; but in others it stagnates, and infects the Air to such a degree, that during the great Heats, the City is only inhabited by such who cannot easily leave it.

THE Situation of *Mantua* is not unlike to that of *Peronne* ; but with this Difference, that the last, besides its Marish, is well fortified ; whereas *Mantua* is inclosed only with a Wall, tho' it is also defended by a strong Citadel. It is to be observed that when the Imperial Army under *Colalto*, took and plundered this Place ; they surprized it by Caves and Hollows digged under Ground, and under the Lake ; as our *Roman* Historians pretend that their *Fabians* surprized *Vejentum*. See *Nani's Hist. of Venice*.

THIS City is of an indifferent Largeness, about the Bigness of *Cremona*, but much superior to it both in Riches and in the Number of Inhabitants. Some of the Streets are broad and straight, but the Houses are generally unequal, and almost all very indifferent. I have seen a printed Description of the Ducal Palace, in which the Building is extolled as the most magnificent Structure in *Italy*. The Author racks his Fancy to invent new Terms, as if those that are now in use were not strong enough to express the Grandour of his Subject ; but such a groundless Zeal must either be an Effect of an excessive and unwarrantable

warrantable Complaisance, or proceed from an unjust Prejudice. The Outside of this Structure is neither beautiful nor regular; and I can assure you from my own Experience, that a Stranger may pass by it, and even look upon it and touch it, without imagining it to be a Palace. 'Tis true, there are many Galleries and Apartments in it, and therefore it may be called *Large* and *Commodious*; which are the highest Epithets that can be bestowed on it, as well as on *White-hall*.

OUR Guides assured us, that this Palace was very richly and magnificently furnished before it was \* pillaged by the Imperial Army. It seems the succeeding Princes have been discouraged by the Greatness of that Loss from endeavouring afterwards to repair it; for many of the Rooms remain still empty. Nevertheless, the Duke's Apartment is as well furnished as it ought to be. The Hall of Antiquities have some rare and fine Pieces; and the Cabinet of Curiosities is pretty well furnished too.

\* By Colalto, General of the Emperor's Army, July the eighteenth 1630. He exercised great Cruelties. See Hist. de Venice by Nani.  
† This House was built by

Of seven or eight Pleasure-houses that belong to the Duke of Mantua, we saw only *Marmirol* and *la Favorite*; which are very lovely Seats. † *Marmirol* especially is a charming Place, pretty well furnished, adorned with Pictures and Antiquities, and embellished with several Gardens, Orange-walks, Bird-houses, and Fountains; besides which, it enjoys the advantageous Neighbourhood of a Wood, and of a delicious and limpid little River.

Frederic I. Marquess of Mantua.  
|| See Mexeray in the Life of Charlemain.  
† This Order was instituted An. 1608, by Vincent Gonzaga, at the Marriage of his Son Francis with Margaret of Savoy. He created Twenty Companies of the Order,

THE Reverend || Mr *St Longin* is the most precious Relick in Mantua, together with some Drops of that miraculous Blood which was found in this City in the Time of *Leo III*, and afterwards gave the Occasion to the † Institution of the Order, and put this *Motto* about the Collar, *Nil isto Triste recepto*. 'Tis called the Order of the precious Blood; or of the Redemption, or of the Tabernacle.

the Duke of *Mantua's* Order. Both these venerable Rarities are kept in *St Andrew's* Church, at the Entry of which I observed another extraordinary Piece; 'tis a Bell almost six Foot in Diameter, with eight Openings like Windows, three Foot high, and one broad, in its Circumference. They told us some Stories concerning the Oddness of its Fabrick; but without the least Appearance of Truth. *Magius* has not mentioned it in his Treatise *De Tintinnabulis*.

'Tis impossible to leave *Mantua* without remembering *Virgil*; who was born in the Village of *Andes*, now called *Pietola*, two Miles from this City.

*Mantua Musarum domus, atque ad Sidera tantu  
Eveſta Andino.* Sil. Ital. l. viii. prope fin.

*Verona docti Syllabas amat Vatis :*

*Marone ſælix Mantua eſt.*

*Cenſetur Apona \* Livio ſuo Tellus ;*

*Stellaque nec Flacco minus, &c.* Mart. i. 62.

\* *Titus Livius* was not Born at *Padua*, but at *Apona*, near *Padua*.

BESIDES the Cathedral, Strangers usually viſit the Churches of the *Jefuites*, of *St Barnabas*, *St Maurice*, *St Sebaſtian*, *St Urſula*, and *St Barbara*; the Town-houſe, the Theater, the Manufactories, the Mill of the Twelve Apoſtles, the Synagogue, and Shambles.

Two and twenty Miles from *Mantua* we paſſed over a River which ſeparates the *Duchy* from the *Signiory* of *Venice*; and eighteen Miles further we arrived the ſame Evening at *Breſſa*, where we lodged. The firſt Object that ſtruck our Eyes as

BRESSA.  
Biſhoprick.

*Brixia*, a City often ſaked. we entered into this City, was the Sight of Women in the Streets and Shops, as it is uſual in *Germanorum Duce ædificata*: ſaith *Alciatus* in his Book *De Rebus Patriæ*.

France

*France and England*; for we had seen none, or few of that Sex since our arrival at *Verona*. *Bressa* seems to be pretty well stored with Inhabitants, and a Place of some Traffick. People stir about here, and appear as having Business, much more than in most Towns of an indifferent Largeness which we have hitherto seen in *Italy*.

THE Fortifications of this City are inconsiderable; but it is defended by a very strong Citadel, which stands on a little Hill adjoining to the City, as on the first Step of the *Alps*.

THE Palace of *Justice* is a great and fair Building of a certain hard Stone, that they call *Pietra dura*, resembling *Marble*. On the *Fronton*, in the *Façade*, are these Words written, *Fidelis Brixia Justiciæ with Fidei & Justiciæ consecravit*. Opposite to this Palace there is a Portico five hundred Paces long, and almost quite filled with Armourers Shops; the Fire-arms that are made here being famous through all *Italy*.

THE Neighbourhood of the *Alps* furnishes this City with a great Number of fine Springs, and a little River very commodious. The Country round about is very fruitful.

*Flavus quam molli percurrit flumine Mela,  
Brixia, Veronæ Mater amata meæ.*

Catullus. lxx. 33.

IN the Cathedral they preserve with a great deal of Veneration that which they call *Constantine's Oriflame*; but we could meet with none that were able to give us an exact Description of it, because it is never fully shown. The Sexton, who entertained us with a Relation of its Virtues, told us only that it is a blue Cross, of unknown Matter; and that it is the same that appeared to *Constantine* with this Motto, *In hoc Signo*

vinces, in the Battle which that Emperor fought against *Maxentius*; but you know what Credit is to be given to such a Discourse. The Cross, or Figure of a Cross, mentioned in that Story, was only a Sign that appeared in the Air, and not a palpable Cross; nor could it be properly called an \* *Oriflame*, which signifies a Sort of gilded Banner or Standard. *Mezeray* tells us, That *Oriflame* from under the second Race of the *French* Kings, *Flammula*, a St *Martin's* Cope was born at the Head of the Banner or *French* Armies. But he adds, That the Race *Aurea*, Golden, because St *Denys*, made use of the Banner called *Oriflame*, it was fastened which belonged to that Saint's Church. Perhaps to the End of then the *Oriflame* at *Bressa* may be the † *Labarum*, a gilt Lance. Others think to which *Constantine* added the Name of *Christ*, it was so called after his Victory over *Maxentius*. But to speak because it more probably, give me leave to say, that this was made of a Vision seems to be the Product of some cracked Sort of a Gold Brain, as well as that shining Image of the *Virgin*, holding the little *Jesus* in her Arms, which and Flame-coloured Stuff. *It was adorned with green the Tyburtin Sibyl* shewed to *Augustus* in the Air. Tassels. *Du* However no body can absolutely decide; some *Cange*. † The other like Things having been received for true, *Labarum* was and even with the greatest Respect, by all those a purple Banner, which that call themselves Christians. was never made use of, but when the Emperor commanded the Army in Person. It was enriched with Fringes of Gold, and Jewels.

ALL the Way from *Bressa* to *Bergamo* we coasted the Ridge of the *Alps* on our Right-hand, at the Distance of two or three Miles. We passed over the River *Oglio* a second time at *Palazzuolo*, which is seated exactly in the middle between the two above-mentioned Cities, being fifteen Miles distant from each of them.

BERGAMO

BERGAMO is a strong Town, and a Place of Traffick, seated on a little Hill at the Foot of the Alps. Besides its Fortifications, which are well lined, and in good Repair, it has a Citadel with some Forts and advanced Works, which defend the rising Grounds that command it. It has also five Suburbs, every one of which is Large.

WHEN Travellers visit the Cathedral, they shew them the Tomb of the brave *Barth. Cogleone* Commander of the Venetian Forces against the Milan, and the \* first General who brought Cannons into the Field. They make them also take notice of the inlaid Work of the Benches in the Quire of the Church of the Dominicans. It is of the same Nature, and done by the same Hand as that we observed in the Church of the Dominicans at Bologna.

BERGAMO.  
Bishoprick.  
Bergamum.

*Ambrosius*  
*Calepinus* lies  
interred at the  
*Augustin's*. He  
was born at  
*Calepio*, a  
Village near  
*Bergamo*.  
\* *Angli* in  
oppugnatione  
*Cenomanno-*  
*rum* primùm  
*Æneis* Tor-

mentis utuntur, & Urbe potiuntur, An. 1425. Polyd. Virg. Mezeray says the same Thing of *Edward III*, King of England; That Prince, says he, had three or four Cannons at the famous Battle of *Crecy*, the twenty sixth of *August* 1346. which was the first Time they had ever seen such Machines in the Field: And the Historian *Heda*, whom I have mentioned in speaking of *Utrecht*, says also the same Thing of those of *Amersford* in 1419.

THE *Bergamese* Jargon is reckoned so ridiculous, that all the *Italian* Buffoons affect to imitate it. But there is another Thing that makes the People of this City far more unpleasant and disagreeable; one half of them have Wens or Lumps in their Throats, which disfigure their Countenances, and, in my Opinion, are very ugly Blemishes. These Swellings are in a manner natural to them; and, if we may give credit to the common Report, they doubt, whether it be an Imperfection to have, or to want these Tumors. You know,

*Pliny* says, without doubt, that the Princes of the House of *Austria* pretend, or have pretended, to cure this Distemper, by giving a Glass of Water to drink; and to untie the Tongues of Stammerers by kissing them.

right Foot. *Henry VIII*, King of *England*, used to bless Gold Rings, which, he pretended, cured the Cramp. But his Son *Edward* slighted this kind of *Talisman*. *William III*, also rejected and abolished the superstitious Custom observed by the Kings his Predecessors since *Edward the Confessor*, to touch those who were troubled with Scrophulous Tumors, or the *King's Evil*: And so has the House of Brunswick since. In all Times they have flattered the Princes so far as to make them work Miracles.

THE Territories of *Bergamo* and *Milan* are watered throughout with Rivulets, which fall from the *Alps*, and are divided by the Inhabitants, into an infinite Number of Canals, which by moistening the Fields upon Occasion, prevent the ill Consequences of *Droughts*, and make the Lands extremely fertile. They cultivate Abundance of Rice.

THE Inundation of the River *Adda*, which comes from the Lake of *Como*, obliged us to leave our Calashes at a Village called *Canonica*, twelve Miles from *Bergamo*, where we passed over the River in a Boat, tho' not without a great deal of difficulty, by reason of its extraordinary Rapidity. We embarked on the other Side, on the Canal called *Navilio della Marthesana*, which begins at *Trezzo*, two Miles above *Canonica*, and reaches in a straight Line within half a Mile of *Milan*, its whole Length amounting to twenty Miles. It is supplied with Water from the *Adda*, the Course of which River is in many Places very steep, and meets with several Falls before it reaches the Level of the flat Country; so that it is lower than the Canal by five and twenty or thirty Feet over against *Canonica*.

'Tis

'Tis said, that many Engineers had in vain attempted to bring the Waters of the *Adda* to *Milan* by way of a Canal, till at last *Leonard de Vinci*, the most accomplished Man of his Age, undertook and finished the Work.

I READ the other day, with equal Admiration and Pleasure, the Account Mr *Pelidien* gives of that great Man, who, I am apt to think, had a larger Stock of *Human Merit*, if I may speak so, than ever any Man before him could boast of. I cannot forbear making a short Digression in his Favour, which, I hope, will not offend you. That illustrious *Florentine* was a Man of great Stature, of a good Meen, and sweet Temper; he was prudent, courteous, full of Wit, Courage, and Generosity. He was so prodigiously strong, that he was able with one Hand to twist the Clapper of a great Bell. He was an excellent Horseman, danced admirably well, was brave and dexterous in managing all Sorts of Weapons, and a perfect Master of all genteel Exercises. All the World knows, that he was one of the best Painters of the Age, and that he and *Michael Angelo* made *Raphael* leave his first Way of Drawing. Besides all these excellent Endowments, our *Leonard* was a skilful Architect, a good Sculptor, a great Master in Mechanicks, a learned Mathematician, Musician, Anatomist, Philosopher, Poet, and Historian. So rare a Life could not come to an End without some distinguishing Event. At the age of Seventy and five Years he fell Sick at *Paris*, and *Francis* the First honoured him with a Visit; he endeavoured to express his Acknowledgment of so great a Favour, by raising himself up, and expired in the King's Arms, who advanced to hinder him from rising.

THE Merit of this great Person was the Subject of our Discourse in our Passage over his lovely *Canal*, which gave us the Prospect of a delicious Country on both Sides, and is in many Places bordered with pleasant Houses, Orchards, and Gardens, like that which leads from *Delft* to *Leyden*, or from *Amsterdam* to *Utrecht*.

I DID not intend to have written to you before our Departure from *Milan*; but I could not forbear adding this Part of my Journal to the Letters we are obliged to write to day. I am,

S I R,

*Milan, June 7.*  
1688.

Your, &amp;c.

## LETTER XXXIV.

S I R,

*MILAN* the Great, an Archbishopric.

*Mediolanum.*

\* *Frederic I.*

called *Barbarossa*, razed

it, and sowed its Walls are ten Miles in compass, and I am

sparing only Three hundred thousand Inhabitants: But I

some Churches, in

1162, according to the

common Opinion: but I have some strong Arguments for 1161.

Land

of so great a City built in the Middle of the

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THO' the City of *Milan* has been often wasted, and even \* utterly destroyed by the terrible Scourges of *War* and *Pestilence*, it is so well recovered at present, that it may be justly reckoned among the best and finest Cities in *Europe*. Its Figure is pretty round, and I am positively assured, that it contains no less than Three hundred thousand Inhabitants: But I have Reason to suspect the Exactness of this Computation. There are not many Instances of so great a City built in the Middle of the

Land

Land, without the Conveniency of the Sea, or of a † River.

† The Country abunds with good Springs and Rivulets. Besides, the Canals brought, the one from the *Tesin* and the other from the *Adda*, fill the Ditch of the inward Inclosure of the City with running Water. The Fortifications, or outward Inclosure, were made since the Destruction of the City by *Barbarossa*. *Galeazzo Visconti*, Father of *Azzo*, attempted to make a navigable Canal between *Milan* and *Pavia*, but the Execution of that Design was prevented by the Death of the Undertaker. The Beginning of that Canal is still to be seen near the Gate of *Pavia*.

I REMEMBER a certain *Latin* Author informs us, that *Mediolanum*, or *Mediolana*, took its Name \* à *Sue dimidia lanata*, i. e. from a Sow half\* *Circa an-* covered with Wool, that was found in the Place *num Mundi* where the City was founded : and it is the com-4809. *Medi-* olana *Civitas* mon Opinion at *Milan* it self ; but it has much *conditur : sic dicta, quod ibi* the Air of a Fable.

*apparuit Sus, quæ pro media parte portabat Lanam pro pilis.* Wern. Roolwinck. *Et quæ lanigerâ de Sue nomen habet.* Sidon. Apoll. *Lassels*, who is, or at least thinks himself very happy in *Etymologies*, imagines that *Milano* may be very well derived from *Mirano*, because it is an admirable City.

THE first Thing that our Guide carried us to see, was the famous || Cabinet of the late Canon || There are *Manfredi Settala*, a Person equally noble and rich, two Descrip- tions of this and no less dexterous in working with his own Cabinet, one Hands, than ingenious and skilful in all the vari- in *Latin*, by ous Parts of Learning. Such a Man could not *Paulus Maria Terzago* ; and but make a good Choice ; neither is there any the other in Thing in this Cabinet that deserves not to be con- *Italian*, by sidered with Attention. *Pi. Fran.*

HERE we observed several Sorts of very inge- *Scarabelli.* A Silk-worm, nious Machines, contrived for finding out the per- an Ant, and, petual Motion ; Looking-glasses of all Sorts ; several other Dials ; Musical Instruments both Ancient and petrified In-

Modern ; *sects : A*

by four Horses, followed by Hunters on Foot and on Horse-back, Dogs, &c. the whole of one Piece of Ivory, which may be drawn like a Thread thro' the Eye, of an ordinary Needle : A well chosen Library, composed of near ten thousand Volumes, &c.

Modern ; some of which were invented by *Settala* himself. Books ; Medals ; curious Locks and Keys ; Seals, Rings, and Pictures ; *Indian* Works ; Mummies ; Arms ; Strange Habits, Lamps, Urns, Idols : with an infinite Number of other Sorts of Antiquities, Fruits, Stones, Minerals, Animals. A prodigious Variety of Shells. Works in Steel, Wood, Amber, and Ivory. A great Piece of Cloth made of † *Asbestos* or *Amiantos* ; and, without engaging further in those tedious Enumerations I promised to avoid, all the most rare and curious Productions of Art and Nature, not forgetting Monsters.

THE Dish of yellow Amber, two Foot in Diameter, is a Piece that deserves to be particularly mentioned.

† Salamander's Hair.  
*Asbestos* signifies Un-extinguishable. *Marc. IX. 43.*  
 In this Cabinet there are Pieces of Crystal, in which several Sorts of Substances are inclosed ; and among the rest, an Olive-Leaf ; and a Drop of Water, which appears moving.

THERE are also Variety of rough Pieces of the same Sort of Amber, inclosing Grasshoppers, Spiders, Ants, Flies, and several other Sorts of Insects, which appear distinctly in the middle of them. This in my Opinion, is an evident Argument, tho' there are many different Opinions concerning the Nature of Amber, that it is nothing else but a Kind of Gum or bituminous Matter, hardened in the Air or Sea, or perhaps by some other Cause, which I will not examine at present. When an Ant for Example, happens to pass over a raw and clammy Piece of this Bitumen, she is entangled by it, and the Mass of that soft and unctuous Matter growing harder and bigger by degrees, the Insect is for ever entombed in it. And this is exactly the Opinion of *Martial. vi. 15.*

*Dum Phaëtontea formica vagatur in umbrâ,  
 Implicuit tenuem succina Gutta Feram :  
 Sic modò quæ fuerat vitâ contempta manente,  
 Funeribus facta est nunc pretiosa suis.*

*Et*

*Et latet & lucet Phaëtonide condita gutta,  
 Ut videatur Apis nectare clausa suo :  
 Dignum tantorum Pretium tulit illa laborum,  
 Credibile est ipsam sic voluisse mori.* iv. 32.

It is certain that *Unicorns* are mere *Chimæra's*, and that the pretended *Horns* usually ascribed to them are the Horns, Teeth, or Tusks of a certain Fish found in the Northern Seas : Yet, there are three or four of these Horns in this Cabinet, which they pretend, grew on that imaginary Animal : I know not whether the learned *Manfredi Settala* was also possessed with the same Prejudice. The *Venetians* likewise have the same Opinion of the Horns in their Treasury ; and many others are possessed with the like Prejudices. Never any Man saw an *Unicorn*, and yet the whole World is full of its Horns. I am sure, for my Part, I have seen above an Hundred. It is to be observed, that there are also *Fossil Horns* whose Figure is exactly like to those that grow on Fishes ; tho' of a different Matter.

THE *Remora* that stopped the Galley of the *Montaigne* Unfortunate *Anthony*, is another fabulous Animal ; which, for all its Fame may be placed in the rank of *Unicorns*. Yet this also must encrease the Number of the Curiosities of well furnished Cabinets ; lest any Thing should seem to be wanting. They chuse for this Purpose certain small and rarely observed Fishes, about the Bigness of little Herrings. I have seen at least a Dozen of them ; and I do not know whether there are two of the same Kind. But the *Remora* of this Cabinet is one of the happiest that ever was met with ; because it is certain, that this little Fish clings to several Things, by the Top of the Head ; it is called in *French*, \* *Succet*.

*Montaigne* pretends that a *Remora* is a Shell-fish.

\* I saw one in the Gallery of Curiosities belonging to the late ingenious Mr *Claudius Du Puis*, in *Long-Acre*, *London*.

THE

The Founda-  
tions of it  
were laid on  
the thirteenth  
of June, 1386,  
by John Ga-  
leas Visconti,  
first Duke of

Milan. There was formerly in the same Place a Church called St *Mary Major* : It stands in the Centre of the City.

*Templi hujus  
fronti erigen-  
da, atque or-  
nanda.  
CCXXX Au-  
reorum millia  
legavit Jo.  
Petrus Carca-  
nus Mediol.&c.*

THE Cathedral Church is a prodigious Work. It is, according to my Observation, shorter than *St Peter's* at *Rome* by almost a sixth Part, but much superior to it in the Laboriousness of its Structure, on the Out-side.

THERE are only some Parts of this Church perfectly finished ; for it is plainly the Interest, and very probably the Design of the Chapter, to leave it still imperfect. The Legacies and other Donatives that are bestowed upon them for the Building of the Church, bring vast Sums into their Coffers ; which they can apply to other Uses. Here I observed an Inscription in Gold Letters engraved on Marble, which says, that one *John Carconus*, a *Milanese*, left at his Death the Sum of two hundred and thirty thousand Crowns of Gold, to be employed in building and adorning the Front of this Church. They have perhaps received a thousand Times as much for the same Use, from other Testators ; nevertheless, the Front remains still almost naked : It is a sure Device to drain the Purses of devoute Persons, according to the Notions of the *Italians*. But we may suppose there was another Reason that retarded the Building of this *Front*. If they considered the Rules of Uniformity, they found that it ought to be made *Gothick*, as well as the rest of the Church ; but another Taste required it to be more regularly built. I observed both Sorts of Architecture in that Part of it which is already begun ; from whence it is plain, that the Contrivers of it were puzzled, and uncertain what Methods to follow. But their best Course is to be still taking, and not trouble their Heads with other Matters.

MARTIN

*MARTIN* the Fifth having \* blessed the Altar, \* *October 16,*  
before *St Charles Borromeo* consecrated the Church, 1648, above  
the † Statue of that Pope was erected in the one hundred  
Quire. He is represented without a Beard, and thousand  
with the Face of a young Man, tho' he was fifty came to *Mi-*  
Years old when he was advanced to the Papal *lan,* to see  
Chair. this Ceremo-  
ny: and ma-  
ny Persons

were stifled in the Croud. *Morigi.* † This Statue was made by one  
*Jacobinus*, who, in the Inscription under it is said to exceed *Praxiteles*.

*Præstantis Imaginis Author,*  
*De Tr adate fuit Jacobinus in Arte profundus,*  
*Non Praxitele minor sed major farier ausum.*

The last Verse limps. Near this Statue is that of *Pius IV.*

BEHIND the Quire, the Catalogue of the Re-  
licks in this Church is engraved on two Tables of  
Marble, among which I observed a Piece of  
|| *Moses's Rod.* The ∴ Nail of the Crucifixion of || This Rod or  
which they say *Constantine* made a Bit for a Bri- Wand is said  
dle, is the most respected Relick in *Milan.* It is to be entire at  
fastened to the Roof above the great Altar, and *St John de*  
surrounded with five Lights, which burn Night *Lateran.* Be-  
and Day. In the Year 1576, Cardinal *Borromeo*, Piece, there  
called *St Charles* carried it in a solemn Procession is another at  
to stop the *Plague*; he walked bare-foot, with a *Florence,* as I  
great Rope about his Neck, tho' he was also intimated be-  
cloathed with the usual Ornaments of a Cardinal. fore; and *Ba-*  
*ronius* relates  
after *Glaber*

that there was a third found at *Sens. Anno 1008.* *Rabbi Abarbinel*, after  
a long Dissertation, and many trifling Conjectures concerning this Wand,  
concludes, that *Moses* carryed it to the Mountain where he dyed, and that  
it was afterwards placed on his Tomb. But, after all, it was never known  
what became of this, no more than of the Ark. ∴ It is the Opinion  
of some Authors, that *Theodosius the Great* gave this Nail to *St Ambrose*;  
others say, that Saint went to look for it in the Shop of a certain Iron-  
monger at *Rome*, called *Paolino*, where he was warned in a Dream that he  
should find it.

THE \* Pavement of this Church is finer and \* This Pav-  
more solid, than that of *St Peter's* at *Rome*, where ment is not yet  
finished The  
Charge of it

will amount to sixty six thousand, two hundred and ninety; Crowns without  
reckoning that of the Quire, which has already cost five thousand, two hun-  
dred and fifty. *Morigi.*

the

the Floor is laid with thin Leaves of Marble, which begin already to cleave, and will in a short Time be quite raised up, whereas here the Pieces are very thick.

\* In June  
1688.

THERE \* are Masons hewing Stone, and Women spinning, sewing, and selling Fruit in the middle of the Church: Besides 'tis dark, and many Parts of it imperfect: Which, with other Reasons, are the Cause that the Inside of it can neither charm, nor surprize much the Beholder, at the first Sight.

WE went up to the Steeple, from whence we had a View not only of *Milan* but of four or five other Cities in the vast Plain of *Lombardy*. We discovered also the *Alps*, which are united to the *Apennine* Mountains, towards *Genoua*. The great Bell bears the Name of *S. Ambrose*; it contains seven Feet in Diameter, and weighs thirty thousand lb.

\* And therefore called  
*Strada Marina*.

OVER against the Church there is a pretty large Place, where in the Evening I usually observed about thirty or forty Coaches; which moved and stopped from time to time, that the People within them might see those who passed along. The Place for taking the Air in Coaches is a great unpaved Street in the Suburbs, which is sprinkled every Day with Water, \* as the *Voorhout* is at the *Hague*; and the Course you call *the Ring* at *Hyde-Park*.

*Ph. Vannemacher*, and  
*Ch. Torre* affirm, that this  
Library con-

THE *Ambrosian Library* was so named by Cardinal *Frederick Borromeo*, Archbishop of *Milan*, who founded it, and dedicated it to *St Ambrose*. I read contains fourteen thousand Manuscripts; but mention not the Number of the Printed Books. It was much augmented by the Addition of *Vincent Pinelli's* Library. *R. Lassels*. *Rufinus's* Version of *Josephus* is one of the oldest Manuscripts in this Library. *G. Burnet*. *Fabio Mangoni* built it. It contains several Apartments. The 'great Hall is seventy five Foot long, and thirty broad. It could not be made larger; because of the Churches and Houses that surround it. Besides the Books and Pictures, it is enriched with several Collections of very fair Medals, and with rare and curious Pieces of antique Sculpture and Architecture; with others moulded on the Originals. *Boschi* wrote a Treatise *De Origine & Statu Bibliothecæ Ambrosianæ*. *C. Torre*.

in a little Description of this Library, printed at *Tortona*, That it contains Twelve thousand Manuscripts, and Seventy two thousand printed Volumes; but we must not depend on that Author's Testimony; for it appears plainly to the Eye, that there are not so many: And besides, the Library-keepers told us, that there were not above Forty thousand in all. 'Tis absolutely impossible for Travellers, to know for certain, or even pretty near the Number of Books in a great Library: I dont remember if I have taken notice in another Place, of the chief Reason that makes People speak so variously of it; but, in a Word it is only to save Charges, that they often bind up several little Books that treat of the same Subject or about it, in one and the same Volume. So that if some reckon the Authors, or the Works of each Author; and others only the Volumes, it must necessarily be that their Computation will be vastly different. But, besides, where are Persons to be found that are Exact, and Lovers of naked Truth? Do they not love every where, to amplify Things, by which they believe they are able to acquire themselves any Honour? And do they not seek after that Honour even in Forgeries, and Vanity itself?

This \* Library is kept open two Hours every \* I shall have Morning and Afternoon; there is a Fire in it <sup>an Opportunity of adding in</sup> during the Winter; and there are also Seats and Desks, with all the other Conveniencies that are <sup>the Supplement some</sup> to be found in the Library of St *Victor* at *Paris*. However it is not much frequented: The Reason <sup>other Remarks</sup> of which is chiefly because they have no new Books in it. I do not only mean new Works, <sup>upon this Library; having had Occasion to visit it more particularly since the first Edition of this Book.</sup> but I mean new Editions of ancient Books of the greatest Use: For the Fond is wanting, or Money must be misapplied; and as for the *Mecænas's*, they are very scarce.

THEY shewed us a great Book of Mechanical Draughts, which they told us *Leonard de Vinci* drew with his own Hand. The Writing is inverted, going to the Left, and cannot be read without a Looking-glass. There is an Inscription on the Wall, which says, That a King offered three thousand Pistoles for this Volume, which is a common Custom ; though always vain and very often false, to extol the Price of certain Curiosities in the Cabinets of Rarities, and in their Libraries. I will send you that *Inscription*, because the King that is mentioned in it, is a King of England.

LEONARDI. VINCII  
 Manu. et. Ingenio. Celeberrimi  
 Lucubrationum. Volumina. XII.  
 Habes. ô. Civis  
 GALEAZ. ARCONATUS  
 Inter. Optimates. tuos  
 Bonarum. Artium. Cultor. Optimus  
 Repudiatis. Regio. Animo  
 Quos ANGLIÆ. REX. Offerebat  
 Aureis. ter. mille. Hispanicis  
 Ne. tibi. tanti. Viri. deesset. Ornamentum  
 Bibliothecæ. Ambrosianæ. consecravit  
 Ne tanti. Largitoris. deesset. Memoria  
 Quem. Sanguis. quem. Mores  
 MAGNO. FEDERICO. Fundatori  
 Adstringunt.  
 Bibliothecæ. Conservatores  
 Posuere.  
 ANNO M. DC. XXXVII.

THOSE Gentlemen, the *Conservatores*, have affected an ancient, but for that no less unreasonable Manner of separating every Word one from the other, by full Points. 'Tis the same Thing as if there were none at all,

ADJOINING

ADJOINING to this Library there is an Academy for Painting, where we saw many good Pictures. Among the rest, I remember the History of *Christ* washing the Feet of his Disciples, by *Raphael*; the Four Elements, by *Brugle*; and a Picture of *Clement* the Tenth, which resembles a Print so exactly, that we were all deceived by it.

THE *Citadel* is a regular *Hexagon*, well lined, furnished with store of Cannon, and surrounded with a good Ditch and Counterescarp; but the old Walls should be pulled down, with all those Towers, Forts, and other antique Works which are contained in the *Citadel*; besides a considerable Number of Houses: for, if all this useless Rubbish were taken away, the Place would be infinitely better. After we had walked round the Ramparts, we entered into a Hall in the Governor's Lodgings, to see a Score of Soldiers who were exercising their Postures, and practising *Spanish Sarabands* against the Solemnity of *Corpus Christi* Day; when they were to dance before the Procession: 'tis one of the superstitious Follies that are practised in *Spain*, grounded upon 2 *Sam.* vi. 16.

THE \* principal Buildings in *Milan*, without mentioning the Churches and Convents, are the Archbishop's Palace; the Houses of the Marquess  
 † Here is what a good Roman Catholic says: We could observe, says he, several Abuses in Devotions at *Lisbon*; but without insisting on those which are tolerable, or at least that appear to be of no great Consequence. I'll mention one only, which favours much more of Impiety and Profanation, than Superstition, or Foolery; which is that on the most solemn Holy Days, the Holy *SACRAMENT* being exposed, at the End of the Publick Service; they make Women richly dressed sing profane Songs, Dance before it to the Sound of Guittars and Castanets; and perform a Thousand impudent Postures, which would better agree with the most infamous Places than with Churches. This Nation, however, is so used to these Sorts of Practices, that the most regular Persons assist with Pleasure, at these prophane and sacrilegious Spectacles, without ever bethinking themselves to find fault with them. *Dellon*, in his Hist. of the Inquisition of *Goa*, Printed at *Paris*, Ch. 43. p. 227.

\* Consult at the End the Instructions to Travellers.

Homodeo, of Count Barth. Arese, of Visconti, Durino, Marini, Anoni, Castelli, Odescabaldi, Ciconia, &c.

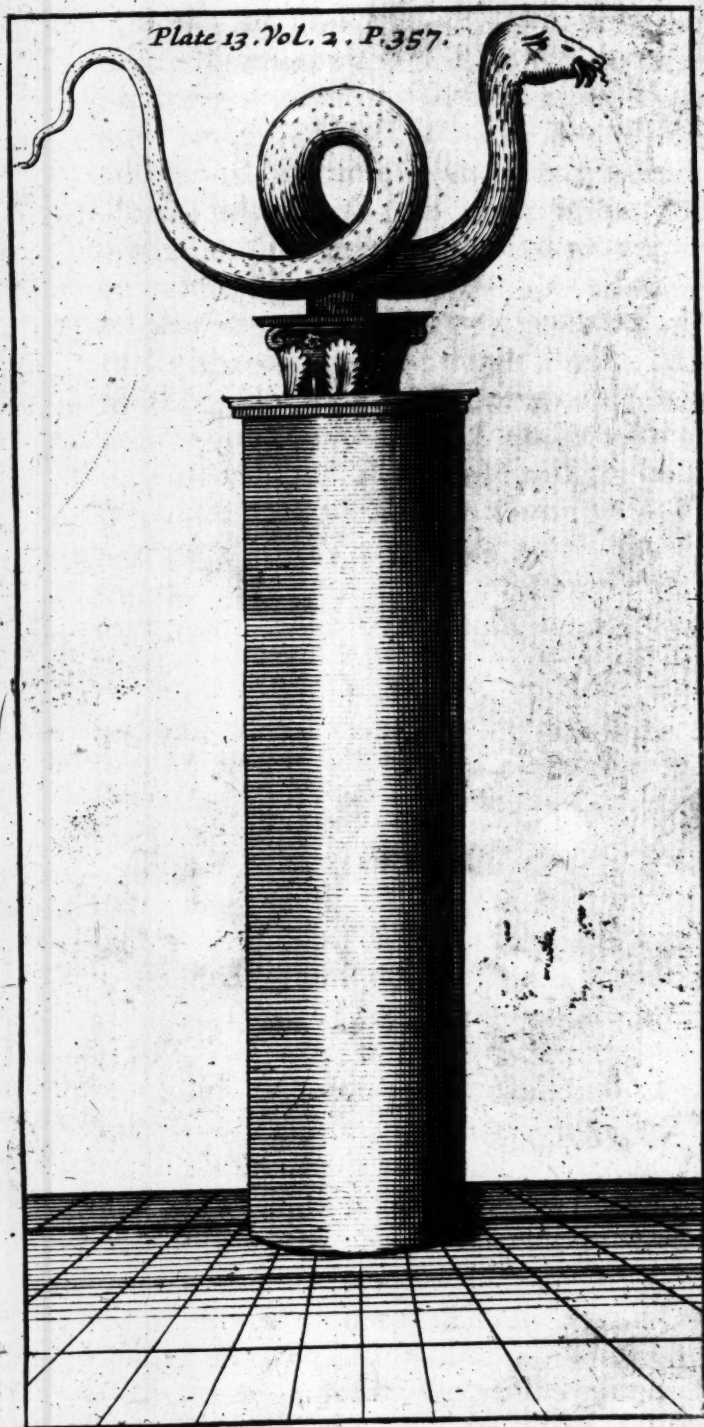
† This Structure was founded by Charles Borromeo, and built by Joseph Mela. A double Portico an hundred seventy six Foot and three Inches long, and sixteen Foot ten Inches broad, goes round the great square Court on the Inside. The first Order is Doric, and the second Ionic. Over the great Gate stands Piety, having on her Breast the Sun, who is the Father of Light; and on the other side Wisdom, with swelling Breasts full of Milk for her Children. Ch. Torre.

The † Seminary; The Colleges of the Switzers, of Breva, and of the Jesuits; the Town-house, and the chief Hospital. The great Court of the last-named Structure is an Hundred and twenty Paces square, with two Rows or Stories of Portico's about the Inside; both which are supported on every Side by two and forty Pillars of a Kind of Marble found in the neighbouring Alps; every Pillar consisting of a single Piece. The Body of the Edifice is of Brick, moulded and fashioned into several Ornaments of Architecture. The old Hospital is joined to this, and both together make but one. The Governor's Palace is like a great Inn; and I can hardly forbear wishing that this ugly House were burnt as well as White-Hall, that they might be forced to build another.

\* Begun 1489, by Duke Lewis Sforza, called the Moor, and finished by Lewis XII, 1507. Brammante was the Architect of this Structure.

THE \* Lazaret or Place appointed for the Entertainment of those that are sick of Pestilential Distempers, depends on the great Hospital; and is situated about two or three hundred Paces from the City. It consists of four Galleries joined in a Square, each containing Ninety two Chambers, and surrounded on the Inside with a Portico supported by Marble Pillars. Every Chamber being Twenty Foot broad, or somewhat less; 'tis plain, that the Length of each Gallery, comprehending the Thickness of the Walls, must amount to about Eighteen hundred Feet. The great Place within, is a Meadow washed by several Brooks of running Water; and in the Middle of the Square is an Altar under a Dome supported by Columns.





lums. The Doors of the Chambers are so contrived, that all the sick Persons may see Mass said from their several Beds.

THE Church which at present bears the Name of St *Ambrose*, is the same into which that ancient Doctor refused to admit † *Theodosius*. There † This Prince are Pictures and Sculptures in it, which are the had cruelly Productions of the most ignorant Ages. They massacred several (seditious) Persons. made us also take notice of a Serpent of Brass, *Tristan Calco* that stands on a Marble Column. *Donato Bossi* suspects that it thinks it is a Figure of *Æsculapius*'s Serpent: is a Memorial of some extraordinary Event, like the *Morigi, Besozo*, and some others say, That this is a Representation of the Serpent that *Moses* erected in the Wilderness; and produce some Passages of *Chronicles* that seem to favour their Opinion. Others pretend, that it was cast out of the *Capitol*. See the Fragments of that Serpent: and the People *Exercitationes Sacre* are firmly perswaded that this is the Serpent of of *Georg. Mabius, de* the Wilderness in proper Person, and in that *Æneo Serpente* relief have recourse to it on certain Occasions, as to one of the most effectual Relicks. *Bossi* and *Charles Torre* declare, That they have been several times Eye-witnesses of the Adoration paid to this Image. However it be, and whatever one may imagine and say of this Figure, they have done a very unreasonable thing, when they placed it in that Church. Considering the Temper of the common People, especially in *Italy*, it was easie to foresee that this Serpent would soon become an Object of Superstition, as it happened formerly; when after the Use, for which the Serpent erected by *Moses*, was designed, the *Israelites* made an Idol of it. This Fact is positively related by the Author of the Second Book of the *Kings* xviii. 4. In which Place these Gentlemen may read also that *Hezekiah* broke this Serpent in Pieces, upon Account of the Idolatrous Worship that was paid

to it, by a Practice in every Respect like that of the indiscreet Bigots of *Milan*. If they had observed this Passage in the Holy History, they would certainly have taken Care not to have erected again this Statue which had been thrown down so long Time ago : and their pretended *Virtuoso's* would have been ashamed to say in Publick that their Serpent, was either the true Serpent, that which was erected by God's Command, *Numb.* xxi. 8, and 9. or else, an exact Copy of that ancient Figure. Who are they that have seen it before the King of *Judah* bruised it in pieces ?

IN the Church of *St Eustorgia* they preserve the Tomb that contained the Bodies of the *Three Kings*, before they were removed to *Cologn*. They pretend that the Odour of Sanctity which remains in this Sepulchre compleats the Cure of some Diseases ; tho' it never undertakes any that are difficult. But you must not imagine that they are destitute of Remedies in such cases ; for they have as good *Madona's* and as powerful Relicks at *Milan* as any are in *Italy*. At *St Alexander's* alone, there are some Bones, or other pieces of an Hundred and forty four Thousand Martyrs brought from the Catacombs of *St Sebastian*.

THE other Curiosities of this Place are Works  
 \* 'Tis a gross Error, not only of the common People, but also of a great Number of pretended Learned both Ancient and Modern, to imagine that Crystal is made of congealed Water : I will speak of this in another Place.

THE Proverb says, that *He that would do better to Italy, must destroy Milan* ; which some think alludes to the Inhabitants, and Trade of *Milan*, that should be dispersed through the rest of the Country ;

Country; as the same might be said, in some manner, of your *London* in *England*; but others believe this Apophthegm was occasioned by reason that many Wars fatal to *Italy*, have had their Original in this City.

WE had the Curiosity to go two Miles from *Milan*, to the Marquess of *Simonetta's* House, to hear an *Echo* that repeats the last Syllable above an Hundred times. We made the Experiment in a covered Gallery in one of the Wings of this Building, and the *Echo* answered from the other Wing. The Sound decreases gradually, like the Reboundings of an Ivory Bullet.

\* This City has been forty times besieged, and two and twenty times taken.  
*Du Val.*  
† *Lucretius* extols an *Echo* that answered seven Times: See many new Observations in the Supplement, upon *Milan* and *Munza*.

Sex etiam aut septem loca vidi reddere voces,  
Unam cum jaceres ——— Lib. iv. 581.

IN our going to *Pavia*, we went a little out of our Way, through a straight Avenue, to see the famous Monastery of *Carthusians*, founded by *John Galeas Visconti*, first Duke of *Milan*. 'Tis a Place, that Travellers ought not to neglect seeing, tho' they have already visited all the other fair Churches in *Italy*. The Body of this is, on the Outside, of a *Gothick* Structure; but the Front is fine, and has even something in it of Magnificence; tho' it is also of the same Sort of Work. To a certain Height that Front is all full of Statues in *Basso-Relievo's*, or other Ornaments, according to the Manner of that Time; which now, I confess, appears confused to our better Taste. The uppermost Part of the said Front, which is of white Marble, is a more plain Work. In general, this Piece of Architecture is very agreeable.

ALL the Inside of this Church is very fine. The great Altar is a rich and an extraordinary Piece; to the Beauty of this Edifice. The Pillars that support the Body are not of Marble; and the Pavement is but Brick.

\* Two important Things however are still wanting

Piece; and there is not One of the fifteen Chapels, but what deserves to be curiously observed. The noble *Balustrade* that parts the Quire is extremely fine. The Tomb of the Founder is worthy of him. The Altar which is made of Sea-Horse's Teeth, finer than Ivory, is a very rare Piece. They shew admirable Imbroidery-

† Observe the fine Candle-stick of Cavaliero Fontana. \* *Augustine, Ambrose, Jerome, and Gregory.* The four Evangelists are by *Joseph Luseratti*, a *Milanese*, who is still Living. 1688.

|| At present to the Number of fifty eight.

† The Arbour which is supported by Columns, is above a Thousand English Foot long.

Work in the New Vestry. † The eight Marble Statues, which are the four Evangelists, and the four \* Latin Doctors, are one of the greatest Ornaments of that Church. You leave on the right Hand, as you come into it, a fine Piece of Architecture, which is Part of the Convent. They have three Cloisters: The First, and one of the largest I ever saw, is not square, as the Father that was with us, told us. According to one of my Ways of measuring these Sorts of Things, which indeed is not so exact as ready, it is about four hundred and twenty Foot long, from Wall to Wall, and about three hundred and thirty broad. In the Second, there is a Fountain that plays very agreeably; and the Water-spout rises from a Pyramid of Greens. Every || Monk has his own Apartment; and these Apartments all distinct, are, even, at some distance from each other; which they told us, is an observable and particular Thing to that Manastery. There is a Garden between every one of these little Houses. The great Garden, the fine Alleys, the Park, the Fish-Ponds, the † Arbours, &c. render this Solitude every Way charming. All this is in a Flat Country, naturally rich, and watered by several large Brooks; as in many Places in the *Milanese*, where they never know what a Drought is. Their Soil being almost every where level, especially between *Lodi* and *Milan*, through which Tract of Land I have also passed, they raise the Waters of their Rivulets, which are very numerous,

merous, by the Means of Sluices ; so that these Waters overflow the neighbouring Lands, as much and as long as they please ; and 'tis after this manner that they cultivate Abundance of Rice, a Plant which is almost always under Water. You must not suppose that the whole Extent of that Country, is upon the same Level : but what is to be understood, is, that every Meadow, or other Piece of Ground that is enclosed, being generally † Level, tho' one of the Parcels of Land may be higher than another, the little ‖ Rivers that fall from the *Alps* upon these flat Grounds of a \*\* different Height, are divided and distributed in such a Manner into little Canals by the Artifice of the Inhabitants, that every one makes use of them to water the Ground that belongs to him. 'Tis a very particular Thing, and still more profitable than agreeable.

\* Rice a plant almost always under Water.

† Whether Natural, or with any Assistance of Art. ‖ Besides, those Brooks which I will call *Natural*, they have also made some *Artificial* ones which are Portions

tions of Waters separated from the great Rivers ; which separated Portions, they convey to the right or left Hand, according as the lowest Ground can bear it, and admit of these descending Waters : And such is the *Ticinello*, between *Milan* and *Pavia* : 'Tis a Canal whose Water has been stolen from the *Tesino*.

\*\* These Rivulets sometimes cross and roul over each other in a Sort of a Trough, that they may be capable of being distributed according to the Elevation of the Ground. N. B. That this belongs particularly, as I have already said to the Country between *Lodi* and *Milan*.

THE poor City of *Pavia* has lost its ancient Lustre. 'Tis impossible to guess, by what remains of it, at present, that it was once the Metropolis of a Kingdom, and the Residence of more than twenty Monarchs. The Castle is an old neglected Heap, and the Fortifications, are in a very mean Condition. A Traveller may satisfy his Curiosity by passing thro' the great Street, the rest of the City being almost desolate.

P A V I A. *Ticinum*. A *Lævis Maricisque Conditum*. *A. Alciat. de Reb. Patr. an University ; and Archbishoprick, immediately under the Holy See.*

As far as we could judge, the University is much decayed as well as the Town. It consists of Five Colleges, among which that of *Borrhomeo*

Founded by  
*Charlemain*,  
and re-esta-  
blished by  
*Charles IV.*

is chiefly remarkable for the Beauty of its Building. The Scholars walk through the City in their Gowns, and those of every College have their different Stoles.

OVER against the Cathedral, which is an old, low, and dark Structure, and built awry, there is a Statue on Horseback of Brass, commonly called there the *Regisole*, after some Latin Authors who call it too *Regia Solis*: for what Reason, I cannot guess. \* *Platina*, among others, uses that Name for it; and thinks that it was brought from *Ravenna*, when that City was taken and sacked by King *Luitprand*. *Paulus Jovius* [Hist. l. xxv.] says that Statue is of *Antoninus Pius*, and some late Writers say the same after him; but such an Assertion only grounded upon some pretended Resemblance found in Medals, is a very weak Argument, as I could demonstrate easily. Others believe, or suppose it to be the Statue of *Marcus Aurel. Ant.* not of *Ant. Pius*. Others, of *Odoacer*. Others of *Theodorick*. And others, for somebody else, or for no body, but made by *Magick Art*, for a particular Design. As for *Jovius*, he is a Man of little Credit, generally speaking: and he gives us an Instance of his slender Judgment, in this very Place of his pretended History, when he says that *Lautrec* made a Present of this Statue to one of his common Soldiers, for a Recompence: A Thing improbable for more than one Reason. 'Tis plain enough that the *Bridle*, *Petrel*, *Spurs*, and *Stirrups* have been added, since the Statue was made: and added by People not at all acquainted with Antiquity. They keep in the said Cathedral a Kind of Mast of a Ship, about which I could not receive any Information. They generally call it the *Spear of Orlando Furioso*, and turn it into a *Relick*.

\* In the Life  
of Pope *Grego-  
ry* the Second.

A NEW and Honorary Tomb of the Wife and  
 † Unfortunate *Boëtius*, the Victim of *Theodo-* † He was Be-  
*rick* is to be seen there : It is supported by headed after  
 four Columns. I had not leisure to transcribe the he had been  
 modern Epitaph written upon it, and composed six Months  
 by *Balthasar Tachonus* ; but in lieu of it, I will Prisoner, the  
 impart to you the Ancient one, that was upon 23. Oct. 524.  
 the first Monument, as I found it in a curious  
 Writer of this Country.

*Maenonæ & Latine Linguae clarissimus ; & qui*  
*Consul eram, hic perii missus in exilium.*

*Et quid Mors rapuit ? Probitas me vexit ad Auras :*

*Et nunc fama viget maxima : vivit \* Opus.*

\* His Book de  
*Consolatione*  
*Philosophiæ,*  
 that he com-  
 posed in Pri-  
 son.

IT was the said King *Luitprandus*, who ac-  
 cording to the Tradition, brought the Body of  
 St *Augustine* from *Sardinia* to *Pavia*, in the Year  
 504, and buried it in St *Peter's* Church ; which  
 at present belongs partly to the *Augustine* Friars ;  
 but the Place where the Body lies could never  
 be discovered since that Time : and the magni-  
 ficent Tomb of Marble in the Chapel, at the  
 Side of the Church, is only an honorary Monu-  
 ment erected by the *Monks*.

IN a Bookseller's Shop at *Pavia*, I found by  
 chance the History of that City, written by *Ber-*  
*nard Saccus*, one of its Inhabitants, who among  
 other things, gives an Account of the Transla-  
 tion of St *Augustine's* Body ; the Story is thus, as I  
 transcribed it out of the Author : In Templo D.  
*Petri à Luitprando ædificato, conditum Augustini*  
*corpus fuit ; & ne facile resciri posset, ferunt Luit-*  
*prandum, tribus locis effossis, structisque sepulchris,*  
*alibi deinde nocte, paucis operi adhibitis, jussisse*  
*corpus condi ; omnibus sepulchris eadem nocte*  
*occlusis, ut certâ corporis sede ignoratâ, difficilior*  
 in

Ber. Sac. l. 10.  
c. 3. p. 104.  
This Book is  
in my Hands.

in ævum fieret occasio, ejus perquirendi rapiendique. Constructum deinde alio sæculo Divo Augustino fuit juxta Templum Divi Petri, in quo Sacello Arca marmorea ac celebris composita est, Augustini Sepulchrum repræsentans. But I shall not ingage my self in any further Discussion of that Matter, leaving the Examination of it to the curious Zeal of some travelling Friar, who will take upon him the Task of doing it, in his visiting *Pavia*.

THE same Author says, That the Land about *Pavia* produces naturally very good *Sparagras*, twice every Year; and, that the Country People for the most part eat them raw.

\* I shall take this Occasion to observe, That this fine River, as well as the *Danube* and the *Thames*, runs from West to East. There are several other Rivers that run the same Way; nor can I guess upon what Reasons some pretend, that

HE relates also, That the \* *Po*, which at present is five or six Miles distant from *Pavia*, did formerly change its Course; and that its ancient Chanel is still to be seen about five hundred Paces from the City. This gives Light to certain Passages in old Geographers, who place *Pavia* near that River. *Padus*, adds that Author, sæpe totus ab alveo profiliens, alium sibi extemplo alveum sine fossoribus eruit. Si ab Apennino aquarum copia irruat, fluxus in adversam ripam torquet: contra verò, si ab Alpium latere aquarum impetus fiat: Si ex utraque parte, effertur supra modum.

In the Year  
472.

*PAVIA* was formerly called *Ticinum*, from the Name of the River that washes its Walls. *Saccus* relates, That its Name was changed when *Odoacer*, after he had destroyed it, granted an Immunity of five Years to the Inhabitants, with Permission to rebuild their City: they called it, *Papia* quasi piorum Patria, from the Piety of its Citizens; not, as some vainly imagine, because they received the *Christian Religion* at that Time, for

for they were *Christians* long before; but to denote the Love, or, as the Word is sometimes used, *Piety*; which those Patriots expressed for their Country, who went to *Ravenna* to beg the King's Mercy and Pardon. *Me si audieritis*, said one of those Deputies after their return, nomen inveniemus quod nostræ pietatis officia in Patriam restituendam, paucis Syllabis Posteritati attestabitur; & Ticini nomen aquis restituetur. *Papia* piorum Patria, &c.

I stayed a Moment at the Gate of the Bridge, to transcribe the Inscription that was made for the late Queen-Mother, of *Spain*, Sister and Mother-in-Law to the late Emperor \* *Leopold*, when \* This Prince she passed through *Pavia* in her Journey to *Spain*. married his own Niece for his first Wife, the Daughter of this Queen his Sister; a Thing of which we have many Instances, by Leave granted at *Rome* by the Omnipotent that lives there, who has the Right of dispensing with Divine Laws; and the curious Power to make Vice Virtue, and Virtue Vice.

*Hæc dum egrederis*  
*MARIA ANNA AUGUSTA,*  
*Quos ingressu recreasti exanimas discessu,*  
*Quia,*  
*Omnium iterum avebis Corda.*  
*Patimur, tamen, Urbem Cordibus inaniri,*  
*Quam tuæ Magnitudine Virtutis*  
*Plenam relinquis.*  
*Interclusurus Tibi Viam*  
*Tanto pede calcatus intumesceret Fluvius,*  
*Nisi tuam submissè Majestatem veneraretur.*  
*I Felix*  
*Et in Austriaca Prole quam Tibi auguramur*  
*Martiali face Solem illum accende,*  
*Qui utrique Orbi affulgeat,*  
*Et Iridem Pacis in hoc Bellorum Nubilo*  
*Nobis Coloret!*

I SHALL

I SHALL add only one Observation concerning this City; That two Kings had the Misfortune to be taken Prisoners here: *Desiderius* by *Charlemain*, in the Year 773, and *Francis* the First by *Charles* the Fifth, in the Year 1525, *Febr.* 24. I am,

S I R,

Pavia, June 12.  
1688.

Your, &c.

✠ I HAVE been informed since the former Edition, of these *Letters*, that the *Augustines* of *Pavia*, have at last discovered their *St Augustine*: But considering the Manner in which I hear People talk of this Affair, it is to be feared that these Gentlemen, for all the Pains they have been at, have not had all the Success they expected; since the Treasure they have found is envied by People who use their utmost Endeavours to discredit it. 'Tis true, the *Multitude* is so fond of Relicks, that according to all Appearance, it will in Length of Time prevail, and establish at last, in spite of the Envious, the Reputation of these Bones, if, however, the Pope, not being got by the Opposers, will let the Discoverers quietly do their Business, and perform the Work.

\* San Pietro in Cielo aureo.

† 'Tis a notable particularity, and even miraculous, that this Stain of Blood should be preserved for 1300 Years; for *Augustine* died in the Year 430.

THE Fact is, in a few Words, that all Things being disposed a long Time before, the *Augustine* Monks put some Workmen into the subterraneous Parts of their \* Church, to make some Reparations there. These Men there discovered a Tomb, or a great Coffin of Marble, in which were found, say they, the Bones of *St Augustine*. This happened the First of *October*, 1695. With these Bones, there was in the Tomb a silver Coffin about two Foot long; and in this Coffin two little glass Vials † stained with Blood, and a Piece

Piece of thin Stuff almost quite Rotten: perhaps there was still something else. On the Out-side of this Coffin, there was some where an Image of our Saviour with the two Letters *J. C.* to mark his Name. And the *Augustines* say besides, that the Word *AUGUSTINO*, or according to others *AGOSTINO* was lightly written upon the Tomb; but that the Letters were effaced by the Masons as they were at Work.

THE Skeleton, or at least the Bones, was strictly considered by skilful Anatomists, and the whole Affair narrowly examined in Form. They found all the Bones except the great Bone of one of the Arms; but that helped the Cause of the Monks, because they prove by some *English* Chronicles that this Bone was formerly separated from the Body, and sent to King *Canutus*, who demanded it: which agrees very well with the Missing of that Bone. It is certain that an Inscription well Engraven on the Marble-Tomb, would have been something more positive than the *Augustino* written with Ink or scratched, which has been so easily effaced, and which the Monks have not been able to shew afterwards! But we must consider, that the best contrived Inscription would have been \* disputed as well as the Rest, by those, who judging of others by themselves, suppose all this Fact to be a Cheat. The Indications above-mentioned are sufficient for the *Augustines*, especially when they join them to so many strong

\* Many other Monks violently oppose and declare all this to be a Forgery: insisting upon the Invalidity of the Proofs that these bones

are the Bones of St *Augustine*; and giving a long Account of like Contrivances: So that this Affair has been already debated with much Warmth in several Pamphlets. Some of those that speak against the Discovery, pretend that the Body of St *Augustine* is in another Church in *Pavia*, and are in good hopes to find it, in proper Time. Others maintain, that it is in the Town of *Mortaria*, not far from *Pavia*: and others contented with their other Relicks, alledge a Decree of Pope *Gregory XIV.* by which it is forbidden under Pain of black Anathema's, to search after those Bones, which are designed, says his Holiness, for an Eternal Sepulture; or at least till the Resurrection.

Presump-

sumptions they have elsewhere. And all that together is good Proof enough for them, and for a great Number of tractable People, who take great Pleasure and Comfort in having Old-fresh new Relicks; and care not much for those that speak against them. We need not doubt but that these Bones, will soon perform Miracles, which will bring them in Vogue, in spite of the Jealous: And then the honest Possessors of them, will make themselves Amends, for the Expence they have been forced to be at, in their managing all this Business; and for the Insults they have suffered in these difficult Beginnings.

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L E T T E R   XXXV.

S I R,

C O M I N G out of *Pavia*, we passed the *Tecin* on a covered Bridge three hundred and forty common Paces long, and very solidly built by *Galeazzi I.* with Marble and Brick. The Roof, or Cover of it is sustained with Pillars of Stone on each Side. This River that comes out of the

\* The *Tecin* is so rapid, that in less than three Hours with one Row-er, we sailed above thirty Miles. Dr *B.* *Pliny* relates upon the Credit of another, that this River swims upon the *Lago-Maggiore* without mixing with its Waters: which is a mere Fable, as well as that of the *Rhosne* in the Lake *Lemanus*.

*Lago Maggiore*, is very \* rapid, and the greatest of all that fall into the *Po*. Its Inundations are dreaded by the People of the adjacent Country, if I may believe some Writers; because its Waters, say they, are fatal to the Fields which they overflow. When these Inundations last so much as a Weeks Time, the Coldness of the Water kills the Herbs, and the Land hardly recovers its Fertility for some Years after. How different are these Waters, if it is true, from those of the *Nile*! But, indeed, that Story cannot agree with what I have observed; for it certainly is true, that Abundance of Rivulets are drawn from this River, to make fertile the Ground watered by them.

T H E

THE Land is Low, and a little marshy, in coming out of *Pavia*. At some Distance in the Canal that was made to turn the Waters of the *Tesin*; some say, by *Odet de Lautrech*, in the Year 1527, and others by the *Count de St Paul*, sometime afterwards; who both took and sacked this poor City. Some Part of the Water of the *Tesin* runs still into that Canal, which we pass upon a Moving-Bridge; and about two or three Miles farther, we pass also the *Po*, in a Ferry-Boat.

FIFTEEN Miles from *Pavia* we dined at the Town of *Voghera*, and the same Day arrived at the little City of *Novi*, which is seated at the Foot of the *Apennine*, thirty Miles from *Genoa*, and under the Dominion of that Republick.

BETWEEN *Voghera* and *Novi*, you pass thro' *TORTONA* a little, ruinous, and ill-fortified City, at the Foot of a Hill, upon which the ancient City of *Dertona* stood: The Citadel, tho' irregular and not kept in very good order, is pretty strong by its natural high Situation. Some time ago there was a large *Sarcophagus* dug up in this Place, which at present is to be seen in the Church at the Entry. 'Tis adorned with several *Basso Relievo's*, among which I observed the story of *Phaeton's* Fall. However a Priest happened to come out of the Church with me, assured me, that he had Reason to doubt whether this was the Sepulchre of a *Pagan*. I was hindered from examining this Monument by the stream haste which obliged me to depart suddenly from thence. *Tortona* and *Milan* were both demolished at the same Time by *Frederic Barbarossa*. One of the Rarities of *Tortona*, is the Governor of the Place, *Dom Christophoro Pelayez*, who at the Age of ninety Years has all his Teeth, and twenty Wounds. He reads and writes without Spectacles; he carries boldly a Glass brim full

without spilling a Drop, and drinks it up too. I know besides by Experience, that this Old Gentleman is a very civil and generous Person. *This belongs to the Year 1695.*

THE Way between *Novi* and *Genoa* is very mountainous, and we met with nothing worth our Observation on all this Road.

## GENOA

the Proud. An Archbishoprick.

*Genua*. Falsely *Janna*.

*Térsa*, *Tévoa*.

† *Rabbi Benjamin de Tudela*, one of

the most extravagant Ly-

ars that ever has been in

the World, tho' he is ci-

ted as a great Man by Fa-

ther *Simon* and others,

faith in his

Voyage, that the City of *Genoa* is four Miles from the Sea ; seated upon a

Large and deep River, in which the Ships come up ; and that there were ten thousand Towers in it.

From the Year 1494 to 1528, the State of *Genoa* was subject to above twelve Kinds of Government.

THE Town is surrounded with a double Forti-

fication, which covers it behind, and reaches on both Sides the Shore. The nearest and best of

these Fortifications properly encompasses the Ci-

ty, and the second encloses all the rising

Grounds that command it.

My Eyes have often convinced me of the Fals-

hood of what I had formerly heard ; but I never

observed

You know the City of *Genoa* is situated at the End of a Gulph, partly on the Brow of a Hill which forms a Crescent round the Gulph, and partly on a little level Ground between the Foot of the Hill and the † Sea-shore. The Streets in general are extremely narrow, and the Houses consist of six or seven Stories, in the lower Part of the Town ; but by degrees, as the Ascent rises, the Houses are lower, and built at a greater distance. This Situation is certainly very pleasant to the Eye, but in other respects very troublesome and inconvenient ; especially for *Coaches*, which are not much used here : The Ladies are carried in Litters, and the Men of Quality have either *Chairs*, or *Calasches* which they guide themselves.

Voyage, that the City of *Genoa* is four Miles from the Sea ; seated upon a Large and deep River, in which the Ships come up ; and that there were ten thousand Towers in it.

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My Eyes have often convinced me of the Fals- hood of what I had formerly heard ; but I never observed

observed a wider or more remarkable Difference between the Accounts I received from others, and my own Observation, than with respect to this City. 'Tis confidently reported, and generally believed, that *Genoa* is built of Marble. They who live at a distance from it, scarce ever mention it without adding this Observation concerning it; which is grown so common, that it is almost turned to a Proverb. But that which is still more surprizing, several Persons who have seen it, are so accustomed to that way of Speaking, that they cannot forbear relating the same Story; either because they have seen it without considering it attentively, or because they chuse rather to leave the World in an Error, than to disturb so pleasant a Dream. And perhaps some are willing to take Advantage of this general Prejudice, which gives them so fair an Opportunity to embellish that Part of the History of their Voyages.

*Rubens composed a Treatise of the Palaces of Genoa.*

BUT, after all, I can assure you it is absolutely false, that *Genoa* is built of Marble: Brick and Stone, or both mixed together, are the ordinary Materials of its Houses; and the Walls are generally covered with Plaister.

'Tis true, there are some Houses especially in the *Strada Nuova*, that are richly adorned with Marble, and even the Fronts of four or five of them are almost wholly built of it; but these are all the Marble Houses in *Genoa*; and I leave you to judge whether this be a sufficient Reason to pretend that the *whole City is built of Marble*, or whether it might not be affirmed on better Grounds, That *London* is wholly built of *Stone*, or *Paris* of *Brick*.

BUT tho' *Genoa* is not wholly built of Marble, it may justly boast of some very beautiful Structures; for the Houses are extremely large and

fair in the five or six Streets that are of a considerable Breadth, and in the magnificent Suburb of *S. Pietro d' Arena*. And besides, Slate and Glafs are as common here, as they are rare in most other Parts of *Italy*.

I HAVE heard so often of the *Gardens in the Air*, that are to be seen in this City, that I think myself obliged to give you some Account of them. If the Relations of Travellers were exactly true, and Things were called by their own proper Names, those who never saw *Genoa* would not form such lofty Ideas of these pretended Gardens in the Air, as if they were Machins of an *Opera*, or Imitations of the famous Gardens of *Semiramis*. There is so little even Ground in this City, that, as I intimated before, they are obliged to make the Streets narrow, and the Houses very high; from whence you may reasonably conclude, that there is not much spare room for Gardens. To supply that Defect, several Persons adorn the Balconies of their Houses with Flower-pots, and some perhaps cover them with Earth, when the Buildings are able to bear the weight of it: These are the *Gardens in the Air* that make so great a Noise in the World; tho' there are many other Things that are not so much as heeded, which in this sense may be said to be *in the Air*.

THE most beautiful Edifices received no Hurt by the *French Bombs*, which were levelled directly at the Heart of the City, where the Houses were thickest; and it is but too manifest they were not thrown there in vain; for notwithstanding all the Reparations that have been made since, there are at present above Five hundred subverted Houses in one Part of the City: And most of the private Sufferers in that general Calamity had the double Misfortune to lose all that they had,

had, by losing their Habitations ; so that they were not only incapacitated to rebuild them, but even were not able to pay the Charge of removing the Rubbish. 'Tis plain then, that they who have a Mind to see *Genoa the Proud*, must not look for it here.

IN the Church of *Our Lady of the Vineyards* they showed us a Bomb which fell there without doing the least Execution, and I believe would gladly have told us, that this was an Effect of its Reverence to so sacred a Place, if some less respective Bombs had not thrown down four or five other Churches, and as many Convents.

DURING that fatal Shower of Fire and Brimstone on poor *Genoa*, the Doge, with thirty thousand Persons more, took Shelter in the great Hospital called the *Albergo* ; which being very high and large, not only afforded a safe Retreat to a great Number of the Inhabitants, but preserved a considerable Part of their Goods ; for they brought thither all that could be carried. They are at present working on a Third Mole, which will stretch further into the Sea than the other two, and, they hope, secure them against the Danger of a second Assault.

THE Haven of *Genoa* is Large, and of a convenient Depth, but it lies open to the *Lubeccio* or *African* Wind ; which is almost South west, and is the most dangerous Wind that reigns in this Part of the *Mediterranean*. So that they were forced to make a little safe Harbour within the Port for their Gallies ; of which at present they have only six ; to so small a Number are the once formidable Navies of *Genoa* now reduced.

\* THE *Pharos* or Watch-Tower is very high ; which here, as at *Rochel* is called the *Lanthorn-Tower*. To see the whole City distinctly we viewed it from three several Places ; from the

\* Built by  
Lewis XII,  
King of  
France.

Top of this Tower ; from the Sea about the Distance of a Mile ; and from the Top of its Hill. These three different Prospects give a compleat Idea of the Town.

THE Palace of the Republick, or the Publick Palace, called *Palazzo Reale*, is extreamly large. Here the *Doge* and *Doge's* lodge, and two or three Senators, with their Families, besides some inferior Officers of the State. We visited the little Arsenal in this Palace, where we saw a *Rostrum* of one of the old *Roman* Ships ; which is made of Iron, and ends in a Boar's Head : There is an Inscription at the Side of it, which says, That it was found in the Harbour of *Genoa*, by some that were employed to cleanse it. They also made us take notice of some *Cuirasses*, which they told us were worn by certain \* *Genoese* Ladies in a *Crusado* against the *Turks* ; and really it appears from the Figure of the Breast-pieces that they were made for Women.

\* See the *Reflections*, Vol. II. p. 605. All Laws both Divine and

Human, exempt the weak and fearful Sex, not only from going into the Wars, but also from all Sorts of publick Employments. A Halbert becomes a Woman's Hand no better, than a Distaff does that of a Man. Women ought to take Care of the House, [*οικουμένη*, says *S. Paul* to *Titus*) and look after their Family. This hath occasioned the Question between some *Politico-Divines*, If Women not immediately acted and inspired, as *Debora* was, (*Judges* Ch. IV.) ought to be admitted upon the Royal Thrones ? Let them boast in *France* their *Salick Law* ; and let them cry out that their *Lilia neque laborant neque nent* ! But let us exalt with Praises and Blessings, in *Great Britain*, the glorious Memory of *Queen Elizabeth*, and the most glorious Reign, of our GREAT QUEEN ANNE !

THE Ladies usually appear in Gowns after the *French* Manner ; and the ordinary Women wear little Fardingales. The fair Sex are not so invisible at *Genoa* and *Bologna*, as in the greatest Part of the Cities in *Italy*.

THE Noblemen never wear Swords. They are not tyed to any particular Sort of Habit, but they are usually cloathed in Black, and in Cloaks.

They



Vol. 2. P. 375. Plate 14.

*The Doge of Genoa*



They style themselves Dukes, Marquesses, Counts, &c. whereas the noble *Venetians*, as I told you before, assume none of these Titles.

WE saw all the Members of the *Senate* assembled in a Body, and in their Formalities, at the Procession on *Corpus Christi* Day. The *Doge* was in a Crimson Gown, with a Sort of square Bonnet. Two Maces and a Sword in the Scabbard were carried before him, and a Senator marched on each Side of him, in black Gowns of the same Fashion with his own.

THE *Doge* is styled, *His Serenity*; the Senators, *Their Excellencies*; and the Noblemen, *Illustrissimi*. It is true, this last Title is not very honourable in *Italy*, where it is usually given to any Man that appears to be of some Distinction to him that speaks; yet the *Genoese* Noblemen, as well as those of *Venice*, compose the great and Sovereign Council; both these States being purely *Aristocratical*. They are admitted into the Council, not before they are full twenty two Years old. The Number of the Nobles, as they are registered in the *Golden Book*, amounts as our Consul assures me, to about seven hundred. The Old and the New Nobles enjoy the same Privileges; and the *Doge* is chosen by turns out of each of these Bodies. But you may reasonably suppose, that here as well as in other Places, those who are descended from a long Series of illustrious Ancestors, pretend to some Honours above those who were lately ennobled. The *Fiesque*, *Grimaldi*, *Spinola*, and *Doria* are the Four principal Families of the Ancient Nobility; and the *Justiniani*, *Savii*, *Franchi*, and *Fornari* are the Heads of the New.

THE *Doge* of *Genoa* has no more Authority than the *Doge* of *Venice*; yet the first is crowned with a

Royal Crown of Gold, and a Sceptre is put into his Hand, because of the Kingdom of *Corfica*, which is actually under the Dominion of that Republick.

WHEN the two Years of the *Doge's* Administration are come to an end, Deputies are sent to the Palace to tell him, that *His Serenity's* Time is expired, and that *His Excellency* may retire to his own House. He cannot be continued longer ; but he may be chosen again five Years after the End of his Government. None of his Relations can be elected immediately after him.

To return to our Proceſſion ; the Streets were hung with Tapeſtry, and ſpread with green Herbs ; all the Windows were full of Ladies dreſſed to the beſt Advantage, and decked with the richeſt Ornaments they could procure ; they had Baskets full of Flowers, which they ſtrewed on the Proceſſion, according to the different Inclinations of their Hearts ; ſometimes out of De-

\* So they call what is named the *Sacrament* by others.

votion to \* the *Santiſſimo*, and ſometimes out of Civility or Affection to the young Gentlemen of their Acquaintance, who followed the Proceſſion : All their Peruques were powdered with them, and for every Handful of Favours they received, they made low Reverences to their fair Benefactreſſes.

THE Church of the *Annunciata* is the fineſt in *Genoa* ; but notwithstanding all its Beauty and Magnificency, it is *far inferiour* to many, that I have already deſcribed ; and therefore, I will not trouble you with a particular Account of it. I ſhall only obſerve, that it was built at the Charge of one † Citizen of *Genoa*, which is the moſt remarkable Thing that can be ſaid of it.

† Of the Family *Lemelino*.

I WILL not loſe Time in relating the Story of the Crucifix at *St Jerom's*, which ſpoke to one *St Bridget* ; tho' the rare Diſcourſe that paſſed between

between them might perhaps divert you for some Moments.

AT *St Mary's of the Castle* there is another Crucifix which is particularly honoured by Maids, for the following Reason. A Gentleman who had for a long Time courted a young Lady with a Design to deceive her, resolved at last to have recourse to the usual Strategem of gaining his Mistress by a Promise of Marriage ; which he did, says the Story, in a Place of the City where this Crucifix stood at that Time : I will not undertake to describe all that passed between them since that Time ; but the Gentleman refused to fulfil his Promise. The abused Lady entered an Action against him, but could produce no Witnesses to prove her Allegation. The Cause was just going to be decided against her, when she remembered that the Promise was made in the Presence of a *Crucifix*, to which she appealed, and begged the Judge with Cries and Tears to go to receive the Testimony of her new Witness. Her Request was granted, and some Persons were deputed to interrogate the *Crucifix*, which answered only with a Nod ; but considering the manner in which the Questions were proposed, that Sign could not be otherwise interpreted than as a Confirmation of the poor afflicted Lady's Pretensions ; and therefore the Court ordered, that the Marriage should be solemnized the same Day. Thus the injured Lady obtained her Desire, and to crown her good Fortune, the Gentleman's Heart was touched, he obeyed the Sentence with Joy, and the happy Couple became a memorable Instance of Conjugal Affection.

\* *St John Baptist* and the *Emperor* are the two \* *The Ashes*  
*Protectors* of this Republick. The Image of the of this Saint  
 Cathedral, in a Shrine supported by four fine Columns of Porphyry, which  
 were brought from *Smyrna*, An. 1098. *Gal. Guald. Prior.*  
 are kept in the

former

former is stamped on its Coin, which is the fairest in *Italy* ; and besides of the richest Alloy.

THE Trade of *Genoa* is very much decayed ; it consists particularly in Velvet, Point, Gloves, dry Confections, Anchovies, and several Sorts of Fruits. There are some private Persons very rich ; but the Republick is poor. Neither Corn nor Wine are sold in the Markets, for the Government reserves that Trade for its self : There is not a Pint of Wine sold by the Inn-keepers, but what is brought from the Cellar of the State ; and since they gain nothing by the Sale of Liquors, they make the most of their other Commodities. The Bakers are also obliged to fetch their Corn from the publick Granaries.

ONE of the Curiosities of *Genoa* which has made the greatest Noise in the World, is the great Dish of one single Piece of Emerald, whose \* History I omit, which is kept in the Church of St *Laudence*. However, we have not yet seen this so much renowned Piece; our Design of doing it having been always interrupted till now, by some Accident. The Stone called Emerald, is nothing else but a green Crystal, of which very large pieces are to be met with, as I think I have already observed in one of my Letters from *Milan*, upon Account of the Crystal that they have, and work in that Country. I have seen a Rock of Emerald in the Emperor's Cabinet, which is, if I rightly remember, of the Thickness of one's Leg : But the great Business is to find this Emerald of a fine very green and clear Colour, without any Sand or Spots mixed in it. If the Dish at *Genoa* be such, I am perswaded it is a Paste, a Composition

\* If you will believe the common Tradition, in it the Paschal Lamb was served up when Christ eat the Passover with his Disciples. Venerable *Beda* says, the Lamb was brought in a Silver Dish ; but Madam *St Bridget* thought fit to substitute one of *Ivory* ; and why might not you or I with as much reason venture to say, that it was an Earthen Dish. *Du Val* thinks this Emerald Dish was one of the Presents which the Queen of *Sheba* made to *Solomon*.

tion

sition that very happily counterfeits the finest Emerald, and is little less hard; for an Emerald is as tender a Stone as the Crystal is. And if this Dish is not neat, and has not a Colour lively and equal, but is mixed; as I have said, they must not boast much of it.

THESE are the most material Observations I have made during my short Stay in this City.

The Canon *Ferro* has a † Cabinet of Curiosities. † Mr *Scudamore*, an English Gentle-

I am,

S I R,

Genoa, June 20,  
1688.

man, at Genoa, had an extraordinary Collection of Shells, which Travellers had the Satisfaction to see.

Your, &c.

The End of the first Part of the second Volume.

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mon. some that it was the very  
Dish in w<sup>ch</sup> John Baptists Head  
was presented to Herod.

